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TETRARCHY OF GALILEE
TETRARCHY OF PHILIP
TETRARCHY OF HEROD ANTIPAS
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[Prepared for the WESTMINSTER QUARTERLY.]

The Westminster Quarterly.

Vol. IX. APRIL, MAY, JUNE, 1888. No. 2.

ORDER OF SERVICE FOR THE SABBATH-SCHOOL.

[Allow ten minutes before the service for collecting the library books and attention to class details.]

1. Two taps of bell call the school to order.

2. One tap—silent prayer, closing with the Lord's Prayer.

3. Singing, one of the selected Lesson Hymns.

4. READING OF SCRIPTURE SELECTIONS—

Oh come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.

In thy name shall they rejoice all the day; in thy righteousness shall they be exalted.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

Search the Scriptures; for in them ye think ye have eternal life.

Thy word have I hid in my heart, that I might not sin against thee.

In every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

All things whatsoever ye shall ask in prayer, believing, ye shall receive.

The effectual fervent prayer of a righteous man availeth much.

5. Prayer, led by the Superintendent.

6. Singing, one of the Lesson Hymns.

7. Notices.

8. Reading of the lesson passage.

9. Lesson study — teachers and scholars with their Bibles; all lesson helps laid aside.

10. Report of attendance and Missionary contributions.

11. Brief review of lesson and closing words by Superintendent or Pastor.

12. Singing, Lesson Hymn.

13. Library books and papers *handed to teachers*.

14. Closing prayer.

15. Books and papers delivered as classes retire.

Children, born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and government of the church; and are to be taught to read and repeat the Catechism, the Apostles' Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And, when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and their privilege to come to the Lord's Supper. — "Directory for Worship," chap. 9: 1.

The Apostles' Creed.

I believe in God the Father almighty, maker of heaven and earth; and in Jesus Christ his only Son, our Lord; which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell:* the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

The Lord's Prayer.

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

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* That is, "Continued in the state of the dead, and under the power of death, until the third day."

LESSON I. April 1, 1888.

THE MARRIAGE FEAST.

Matt. 22: 1-14. Commit to memory vs. 11-14. **A. D. 30.**

1 And Je'sus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

GOLDEN TEXT.

"Blessed are they which are called unto the marriage supper of the Lamb."—Rev. 19: 9.

LESSON PLAN.

I. The Wedding Feast.....vs. 1-4.
II. The Wedding Guests.....vs. 5-10.
III. The Wedding Garment.....vs. 11-14.

HOME READINGS.

M. Matt. 22: 1-14.....The Marriage Feast.
T. Rev. 19: 1-10.....The Marriage of the Lamb.
W. Luke 14: 16-24.....The Great Supper.
Th. Luke 15: 11-32.....The Prodigal Welcomed.
F. Matt. 11: 25-30.....The Heavy Laden Called.
S. Isa. 55: 1-13.....The Great Invitation.
S. Rev. 22: 1-17.....The Last Invitation.

Time.—A. D. 30, Tuesday, April 4, the last day of Christ's public ministry; Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee and Perea. **Place.**—Jerusalem, in the temple.

Lesson Hymn.—Westminster S. S. Hymnal, 124: "Gather them in." Other hymns, 9, 103, 95.

OPENING WORDS.

In the closing lessons of the last Quarter we had an account of Jesus' last journey to Jerusalem, of his triumphal entry into the city, and of his teachings in the temple. He arrived at Bethany on Friday, six days before the Passover; spent the next day, the Jewish Sabbath (Saturday), in Bethany; entered Jerusalem in triumph on the first day of the week; spent that day and the next in the city, retiring to Bethany for the night. On Tuesday morning he again returned to the city. This was the last, and in many respects the most important day of his public ministry. Our lesson is a part of the instructions given in the temple on this eventful day. It is a prophetic parable, found only in Matthew. It sets forth the rejection of Christ by the Jews, and their consequent rejection and destruction; the calling of the Gentiles and their admission to the privileges which the Jews had forfeited. But while this was the primary design of the parable it has an important application to all who hear the gospel invitation.

HELP IN STUDYING THE LESSON.

I. The Wedding Feast. V. 2. The kingdom of heaven is like.—In its blessings and their offer, and in its manner of dealing with the neglectful, the presumptuous and the rebellious. **A certain king.**—God the Father. **A marriage.**—Marriage feast, expressing the joyousness and abundance of the Gospel. **His son.**—The Lord Jesus Christ. **V. 3. His servants.**—John the Baptist (Matt. 3: 2); the apostles in that first mission which they accomplished during the lifetime of their Lord (Matt. 10); and the seventy. Luke 10. **Them that were bidden.**—The Jews. **They would not come.**—Thus treating their king with disrespect and indignity, amounting to disloyalty and rebellion. **V. 4. He sent forth other servants.**—With a plainer message; the apostles and evangelists, as they proclaimed the gospel to the Jews from the day of Pentecost. **All things are ready.**—This represents the substance of their preaching to the Jews—the fullness of time had come; the Messiah foretold had appeared: obstacles were all removed; all provisions were made. See Acts 2: 38, 39; 3: 19-26; 4: 12. **II. The Wedding Guests. V. 5. They made light of it.**—So sinners often treat the gospel invitation. **V. 6. The remnant.**—A part treated it with silent contempt and coolly went about their business. The rest, the rulers of the Jews, the scribes and Pharisees, proceeded against it with violence and bitter malice. The progressive steps of persecution are here represented—arrest, insult, personal injury, death. **V. 7. Was wroth.**—At the affront put both on his Son and on himself who had deigned to invite them. **His armies.**—The Romans, who destroyed Jerusalem about forty years after this, are here styled *God's armies;* just as the Assyrian is styled "the rod of his anger" (Isa. 10: 5); as being the executors of his judicial vengeance. This, for the Jews as a nation; but conscience, memory, every law of nature within and without us, are God's armies to destroy the sinners who will not repent . . receive the gospel. **V. 8. Not worthy.**—Acts 13 . . 46 They had refused God's grace. Luke 10: 10-14. **V. 9. The highways.**—"The partings of the highways; . . corners of the cross-roads, where the greatest nu . . could be found. The gospel offer is made to all. **V. 10. Both bad and good.**—All, without regard to . . character. God calls all to his feast, for all need th . . visions of the gospel. **III. The Wedding Garment. V. 11. The king came in.**—This represents th . . judgment. **Wedding garment.**—According to O . .

custom, such garments were furnished to guests on great occasions. It here represents the righteousness which God gives to the believer in Christ. Isa. 64: 6; Rev. 7: 13, 14. **V. 13. Outer darkness.**—In sad contrast with the joyous light of a festive hall. All is dark away from God. **V. 14. Many are called, but few are chosen.** This verse is the text of the parable. The *many called* includes, first, the Jewish nation, who are not chosen, because they refuse the gospel invitation; second, the Gentiles, of whom they alone are chosen who see and seek in the kingdom of God that in which it consists, "righteousness, and peace, and joy in the Holy Ghost." Rom. 14: 17.

INTRODUCTORY QUESTIONS.

When did Jesus arrive at Bethany? Where did he spend the Jewish Sabbath? Give the events of the next three days in their order. What is a parable? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

What did John hear in heaven? Rev. 19: 6, 7. What was he commanded to write? What excuses did those who were bidden to the great supper make? How was the supper supplied with guests? What is Christ's gracious invitation? What is his promise? What great invitation was given by Isaiah? What is the last great invitation in the Bible?

QUESTIONS ON THE LESSON.

I. The Wedding Feast. vs. 1–4.

To whom did Jesus speak this parable? How did it apply to them? Whom does this *king* represent? Whom, the son? What, the wedding feast? Who were bidden to the feast? How did they treat the call? What did the king then do? Whom do these other servants represent? What disposition did this second sending show on the part of the king? How may we obey the invitation, Come unto the marriage?

II. The Wedding Guests. vs. 5–10.

How did those who were bidden treat the invitation? Who now make light of the call? Who are meant by the remnant? What did they do? How was this done by the Jews? How were they punished? How are we warned against refusing the invitation? Prov. 1: 24–28; Heb. 2: 3. In what sense are armies God's armies? What did the king say to his servants? Who were those *which were bidden?* How did they show that they were not worthy? What did he command them to do? What does this general and public invitation signify? What did the servants do?

III. The Wedding Garment. vs. 11–14.

Whom did the king find among the guests? What does the *wedding garment* represent? Who is meant by the man without a wedding garment? How had he insulted and disobeyed the king? What did the king command? What is effectual calling?

QUESTIONS FOR FURTHER STUDY.

Wherein is a wedding feast a fitting symbol of gospel blessings? In what other Scripture passages is the same symbol used? Who are now invited to this feast? How do men make light of the gospel? Why do men neglect and oppose it? What will be done to those who now reject Christ? Matt. 25: 46; John 3: 18. To what custom of the East does the wedding garment refer? What was the harm in not wearing it? Who only will be excluded from heaven?

CLOSING WORDS.

God has made full provision for the salvation of all men. The gospel is indeed a feast of fat things; joyous, abundant, varied, satisfying; like a wedding feast for the king's son. All things are ready, and all are invited to come and partake freely of the rich provision. Nothing remains for the sinner to do but to come and eat. Repeated, urgent, tender, and universal are the invitations of the gospel. Whoever in all the world hears of Christ is invited to come to Christ. Rev. 22: 17. No distinctions are made. No matter how *bad*—the worst may come to Christ and be saved. No matter how *good*—the best must come to Christ or perish. Acts 4: 12. We must come just as we are, to be made as we ought to be. God will not spread his feast for naught. Christ shall not die in vain. "He shall see of the travail of his soul and shall be satisfied." Isa. 53: 11. The wedding shall be furnished with guests. But if we make light of the invitation, if we treat the gospel with heedless unconcern, or with hatred and opposition, we shall perish in our sins. How shall we escape if we neglect so great salvation?

CATECHISM.

Q. 66. *What is the reason annexed to the fifth commandment?* A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory and their own good), to all such as keep this commandment.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. To what is the kingdom of heaven likened? *Ans.* To a royal marriage feast.
2. How were the invitations treated? *Ans.* With neglect and contempt.
3. Who were then invited? *Ans.* Those in the highways, both bad and good.
4. Whom did the king find among the guests? *Ans.* A man without a wedding garment.
5. What did the king command? *Ans.* Bind him hand and foot, and take him away.

I heard Rev. ——— *preach to-day. The text was, Book* ....., *chap.* ....., *verse*.....

LESSON II. April 8, 1888.

CHRIST'S LAST WARNING.

Matt. 23 : 27-39. Commit to memory vs. 37-39. **A. D. 30.**

27 Woe unto you, scribes and Phar'i-sees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Phar'i-sees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous A'bel unto the blood of Zach-a-ri'as son of Bar-a-chi'as, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Je-ru'sa-lem, Je-ru'sa-lem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

GOLDEN TEXT.

"Create in me a clean heart, O God; and renew a right spirit within me."—Ps. 51 : 10.

LESSON PLAN.

I. Woes Denounced.....vs. 27-33.
II. Doom Foretold.....vs. 34-36.
III. Opportunity Lost.....vs. 37-39.

HOME READINGS.

M. Matt. 23 : 1-26.....Woes Denounced.
T. Matt. 23 : 27-39.....Opportunity Lost.
W. Luke 11 : 37-54.....Doom Foretold.
Th. Heb. 10 : 19-39.....Sorer Punishment.
F. Prov. 1 : 20-33.....Despisers Punished.
S. Ezek. 18 : 20-32.....Repentance Commanded.
S. Psalm 51 : 1-19.....The Penitent's Prayer.

Time.—A. D. 30, Tuesday, April 4, the last day of Christ's public ministry; Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee and Perea. **Place.**—Jerusalem, in the temple.

Lesson Hymn.—Westminster S. S. Hymnal, 97: "Come, come to Jesus." Other hymns, 109, 211, 100.

OPENING WORDS.

The Pharisees were so enraged by the parables which Jesus spoke in the temple, especially by the one which was the subject of our last lesson, that they determined to find some pretext for arresting him and delivering him up to the Roman government. They therefore took counsel with the Herodians and Sadducees how they might entangle him in his talk and lead him to say something that would give ground of accusation against him. Crafty questions were proposed to him, first by the Herodians, then by the Sadducees, and finally by one of the Pharisees, a lawyer, who, though acting as their agent, seems to have proposed his questions, rather to test his knowledge of the law than to array the people against him. But these efforts were in vain. All his adversaries were silenced and their malice and hypocrisy exposed. Then Jesus himself proposed to his enemies a question respecting the Messiah which they were unable to answer, and closed his address with a stern and scathing rebuke of their hypocrisy. Our lesson to-day contains his last warning to them with which he closed his public ministry.

HELP IN STUDYING THE LESSON.

I. Woes Denounced. V. 27. Whited sepulchres.—The Jews white-washed their burial places just before the Passover, to prevent the people from accidentally coming in contact with them. The law considered those persons unclean and unfit for any religious service, who had touched anything belonging to the dead. Num. 19 : 16. **V. 28. Even so ye also.**—So the Pharisees. Their outward conduct appeared well, but their hearts were full of hypocrisy, envy, pride, lust and malice. As in the case with sepulchres, such persons are not only impure themselves, but they contaminate others; the more easily from the false outward appearance. **V. 29. Build the tombs.**—Professedly honoring those whom their fathers persecuted and slew. **V. 30. And say.**—By building their tombs and by word also. All this was mere pretense and hypocrisy. **V. 31. Ye be witnesses unto yourselves.**—In spite of all this pretense to piety, and under the cloak of all this profession, they knew in their own consciences that it was mere hypocrisy, and that they were morally, as well as naturally the children of those who persecuted the prophets. **V. 32. Fill ye up then the measure of your fathers.**—A terrible prediction, and a judicial consignment of them to their own chosen ways. Act out your true spirit; by putting me to death, fill up what is lacking of the iniquity of your fathers. **V. 33. Serpents.**—Compare Matt. 3 : 7; 12 : 34. **How can ye escape.**—The sternest language that Jesus ever used to sinful men. Persevering in their course, as he knew they would, their eternal punishment was sure. **II. Doom Foretold. V. 34. Wherefore.**—Compare Luke 11 : 49. Because they were determined to go on in the way of their fathers, and were to be left to do so. The sending of messengers of salvation, the multiplication of privileges, hastens the doom of the hardened. **Prophets, and wise men, and scribes.** Gospel messengers and teachers, whom they would treat as their fathers treated the prophets. See Acts 7 : 59; 12 : 1, 2; 22 : 19-24; 2 Cor. 11 : 24, 25. **V. 35. That upon you may come.**—That the punishment due for all the preceding ages of persecution may fall upon you—a manifestly just infliction, since they were walking in the steps of their fathers and identifying themselves with their deeds, and were, besides, about to exceed them in crime by crucifying the Son

of God. **From the blood of . . . Abel.**—From the first to the last martyr of the Old Testament. **Zacharias.**—See 2 Chron. 24 : 20–22. **V. 36. Upon this generation.**—Referring to the fearful calamities to come upon the Jewish people, culminating in the destruction of Jerusalem about forty years afterwards. **III. Opportunity Lost. V. 37. O Jerusalem.**—How tender the words of compassion that follow the stern language of denunciation. **Have gathered.**—Have protected and saved. **Ye would not.**—Their own free choice decided the matter. **V. 38. Your house.**—The temple, no longer God's house. **Desolate.**—A spiritual ruin, soon to be followed by temporal ruin. **V. 39. Ye shall not see me henceforth.**—His final rejection of the nation which had refused to receive him. **Till ye shall say.**—The Jews still reject him, but the day will come when they will hail him as the Messiah and receive him whom their fathers slew as the merciful Saviour. Rom. 11 : 25–32.

INTRODUCTORY QUESTIONS.

What three parables did our Lord speak in the temple? What was their effect upon the Pharisees? What did they do? Who united with the Pharisees in this attempt? With what result? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

With what crimes did Jesus charge the scribes and Pharisees? What doom did he foretell? How was the despiser of Moses' law punished? Who shall receive a severe punishment? How will those be punished who refuse the call of Wisdom? What does the Lord command the wicked to do? What should be the penitent's prayer?

QUESTIONS ON THE LESSON.

I. Woes Denounced. vs. 27–33.

Against whom did Jesus denounce woes? What did he call them? What is a hypocrite? What charge did he bring against them? Explain this custom. What did they say? What is meant by their witnessing unto themselves? What made their destruction so certain? Why must the wicked surely perish? What does every sin deserve?

II. Doom Foretold. vs. 34–36.

Whom was Jesus about to send to them? What treatment would these messengers receive? How were these predictions fulfilled? What would be the consequence to them? What is meant by righteous blood coming upon them? What is foretold in v. 36? How did all these things come upon that generation? Matt. 27 : 25.

III. Opportunity Lost. vs. 37–39.

What did Jesus say of Jerusalem? What prophets had they already slain? How did he express his compassion for them? What would he have done for them? What hindered? What would be the consequence of their rejection of him? What is meant by their *house*? How was it left desolate? How did Jesus close his address?

QUESTIONS FOR FURTHER STUDY.

Who were the Pharisees? The scribes? The Sadducees? The Herodians? How does God regard mere formal religion? In what way were the Jews filling up the measure of their fathers' guilt? How only could the measure be emptied or kept unfilled? How did Jesus show his compassionate love to the Jews? How has he shown the same love to you? What if you disregard his love?

CLOSING WORDS.

Learn from this lesson that Jesus knows what is in our hearts. We can hide nothing from his eye. We may put on a show of goodness and thus deceive our companions and associates. But he sees and knows our true character. He regards not our outward conduct only, but the heart also; a mere pretense of piety when there is none within is hateful to him and will receive severe and deserved punishment. Learn also the infinite compassion of our Saviour. Jesus pities perishing sinners. He seeks their salvation. He would gather them to him if they would come. But they will not. They turn from him and tread the road to death. The reason why the wicked are not saved is in their own obstinacy. They choose not to be saved and they die. If they will not come to Christ, it is right that they should die. If they do not come they must die. Jesus is full of mercy, but the day will come when his mercy will be clean gone for ever, and then the sinner must perish. Despise not the grace of Jesus. Delay not to come to him.

CATECHISM.

Q. 67. *Which is the sixth commandment?* A. The sixth commandment is, *Thou shalt not kill.*

Q. 68. *What is required in the sixth commandment?* A. The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. With what did Jesus charge the scribes and Pharisees? *Ans.* With pretending to be good, while full of wickedness.
2. What did he foretell? *Ans.* That they would persecute and kill those whom he sent to them.
3. What doom did he pronounce upon them? *Ans.* How can ye escape the damnation of hell?
4. How did he show his love for them? *Ans.* By mourning over their rejection of his offer to be their Saviour.

I heard Rev. ..... *preach to-day. The text was, Book* ....., *chap.* ____, *verse* ___

LESSON III. April 15, 1888.

CHRISTIAN WATCHFULNESS.

Matt. 24 : 42-51. Commit to memory vs. 42–44. **A. D. 30.**

42 ¶ Watch therefore: for ye know not what hour your Lord doth come.
43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.
45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.
47 Verily I say unto you, That he shall make him ruler over all his goods.
48 But and if that evil servant shall say in his heart, My lord delayeth his coming;
49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;
50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,
51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

GOLDEN TEXT.

"And what I say unto you I say unto all, Watch."—Mark 13 : 37.

LESSON PLAN.

I. The Duty of Watchfulness.....vs. 42–44.
II. The Watchful Servant.....vs. 45–47.
III. The Unwatchful Servant.....vs. 48–51.

HOME READINGS.

M. Matt. 24 : 42–51..Christian Watchfulness.
T. Mark 13 : 21–37.."Watch and Pray."
W. 2 Peter 3 : 1–14.."As a Thief in the Night."
Th. Matt. 13 : 36–43..The End of the World.
F. 1 Thess. 5 : 1–11."Let us Watch and be Sober."
S. Luke 21 : 25–36..."Take Heed to yourselves."
S. 2 Thess. 1 : 1–12..Counted Worthy of the Kingdom.

Time.—A. D. 30, late Tuesday afternoon, April 4; Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee and Perea. **Place.**—The Mount of Olives, after the final departure of Jesus from the temple.

Lesson Hymn.—Westminster S. S. Hymnal, 129: "My soul, be on thy guard." Other hymns, 243, 137, 134.

OPENING WORDS.

After the words of our last lesson Jesus remained for awhile in the temple. He watched the people as they cast their gifts into the treasury and commended the poor widow who cast in two mites. Certain Greeks came wishing to see him. When he was informed of this, he again foretold his approaching death. In answer to his prayer, a voice from heaven bore testimony to him. John 12 : 20–28. He then finished his words in the temple, and took his departure from it. As he was leaving the temple, his disciples pointed out to him its great beauty, and he predicted its entire destruction. On his way towards Bethany he stopped on the Mount of Olives, in full view of the city, and in answer to the inquiries of some of his disciples, foretold the destruction of Jerusalem and the general course of events to his final coming to judge the world. Our lesson to-day is a part of this prophecy.

HELP IN STUDYING THE LESSON.

I. The Duty of Watchfulness. V. 42. Watch therefore.—The coming of Christ will be sudden and unexpected. Be always in a state of readiness because of the uncertainty. **V. 43. If the goodman of the house.**—If a man knew the hour when a robber was coming, he would not be taken by surprise; he would be on his guard and ready for him. You know that your Lord is coming, but you know not the hour, therefore be always ready. **V. 44. Therefore be ye also ready.**—Compare Luke 21 : 34–36. To be ready at all is to be ready always. **In such an hour.**—This applies also to the hour of death, when the Lord comes to the individual. Our Lord conceals the time of his coming for this very purpose that his disciples may live in constant watchfulness. **II. The Watchful Servant.** The rest of this lesson is a parable, though not distinctly marked as such in form. Compare Mark 13 : 34–36; Luke 12 : 35, 36. **V. 45. Who then is.** A personal question for every believer. A faithful servant acts in his master's absence as though he were present, or might at any moment return. And the watchful servant of Christ will so do his Master's work as to be in constant readiness for his coming. **V. 46. Blessed.**—Such watchful fidelity will receive its reward. **V. 47. Make him ruler over all his goods.** *Each* faithful servant shall be over *all* his master's goods. That promotion shall not be like earthly promotion, in which the eminence of one excludes that of another, but rather like the diffusion of love, in which, the more each has, the more there is for all. —Compare Matt. 25 : 21; Rom. 8 : 17; Rev. 2 : 26; 3 : 21. Christ comes to all his people at death, to take them to himself. John 13 : 3. The day and the hour thereof he has not revealed. For that coming they should watch, that he may find them with their work done, ready to receive him, and depart to the home he has prepared for them. **III. The Unwatchful Servant. V. 48. If that evil servant.**—If that servant, so appointed, having this office, should be evil or wicked. **Say in his heart.**—Secretly suppose. **Delayeth his coming.**—Will not return in a long time; or does not return as soon as was expected, and may not come at all. The spring of all his evil conduct was unbelief; whether the Lord came sooner or later, his duty remained the same. **V. 49. Smite his fellow-servants.**—Abuses his authority, and gives himself up to carousing and debauchery. **V. 50. The lord of that servant.**—Christ is still Lord of the unfaithful servant. **Shall come.**—Doubt of his coming will not hinder it. **V. 51. And shall cut him asunder.**—A kind of punishment anciently practiced. The term is here used to show that the punishment of the unfaithful will be of the severest kind. **With the hypocrites.**—This is to show that hypocrisy is the foulest crime; and that all hypocrites shall dwell in everlasting torment. **Weeping**

and gnashing of teeth.—A phrase often used to denote the bitterest agony and convulsions of pain and rage. Compare Matt. 13: 42, 50; 25: 30, 41, 46. The future punishment of the wicked is the same in kind, though different in degree. Even the very lightest has for its emblem *everlasting fire*.

INTRODUCTORY QUESTIONS.

What was the subject of the last lesson? Where was this last warning given? What took place immediately after it? What commendation did Jesus give the poor widow? Who came inquiring for Jesus? What did Jesus again foretell? What prayer did he offer? How was his prayer answered? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

How will the Son of man come? What will he send his angels to do? What is our duty in view of his coming? What does the apostle Peter say of the certainty of Christ's coming? What does he say of the day of the Lord? What consequent duty does he enjoin? Of what must we give account in the day of judgment? What is Paul's counsel in view of Christ's coming? What is our Lord's command as given in Luke 21: 34–36? What do we learn of Christ's second coming in the Home Reading for to-day?

QUESTIONS ON THE LESSON.

I. The Duty of Watchfulness. vs. 42–44.

What duty is here commanded? What do you understand by Christian watchfulness? Why are we to be watchful? How is this duty illustrated? What must we therefore do? What is here meant by being ready? Why should we be now and always ready for death?

II. The Watchful Servant. vs. 45–47.

How is the conduct of the watchful here set forth? Who is represented by *faithful and wise servant?* What is said of such? What shall be his reward? What is the chief end of man? What benefits do believers receive from Christ at death? At the resurrection?

III. The Unwatchful Servant. vs. 48–51.

Who is represented by the *evil servant?* What do these acts denote in a servant? How does this describe the wicked? When shall the lord of such a servant come? What shall be done with him? What shall his portion be? Where do hypocrites dwell? What does *weeping and gnashing of teeth* denote? What event is the same to each of us as the coming of the Son of man? What should we therefore do?

QUESTIONS FOR FURTHER STUDY.

Wherein did Christ's humiliation consist? His exaltation? What do the Scriptures teach about his second coming? Why is the time of his second coming not revealed to us? Christian Watchfulness:—Define the duty. Give reasons for its observance. State the benefits to be derived from it.

CLOSING WORDS.

There is no truth more clearly revealed in the Scriptures than that Jesus will come again to this world. He himself frequently declared it. In his farewell discourse to his disciples he comforted them in their sorrow in view of his approaching departure with the assurance, "I will come again." The angel at his ascension spoke to them comforting words of the same import. The apostles made frequent reference in their writings to the event. The *fact* of his coming is sure, but the *time* is hidden from us. We know that he will come; that he will come suddenly and unexpectedly; that he will come attended by hosts of angels, bringing gladness and blessing to his friends, but shame and sorrow to his enemies. All this is clearly revealed to us. But the time is purposely left unrevealed, that it may always be looked for and be a motive for perpetual watchfulness. No one can by any computation find out the time. Remember the prediction and counsels of this lesson. They are just as really for your direction as for those to whom they were first spoken. Watch for the coming of your Lord. Live in constant preparation for it. While you watch and wait do the duties he requires of you. "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

CATECHISM.

Q. 69. *What is forbidden in the sixth commandment?* A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. What great event did Jesus predict? *Ans.* The second coming of the Lord.
2. What did he tell his disciples with regard to his coming? *Ans.* Ye know not at what hour your Lord doth come.
3. What command did he give them? *Ans.* Watch therefore.
4. What must we do while we wait for his coming? *Ans.* All that he has commanded.
5. Why should we thus watch and wait? *Ans.* To be ready when he comes.

I heard Rev. _____ *preach to-day. The text was, Book* ....., *chap.* ....., *verse*___

LESSON IV. April 22, 1888.

THE TEN VIRGINS.

Matt. 25 : 1–13. Commit to memory vs. 10–13. **A. D. 30.**

1 Then shall the kingdom of heaven be likenened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

GOLDEN TEXT.

"And they that were ready went in with him to the marriage: and the door was shut."—Matt. 25 : 10.

LESSON PLAN.

I. The Waiting Virgins .....vs. 1–5.
II. The Midnight Cry.....vs. 6–9.
III. The Shut Door.....vs. 10–13.

HOME READINGS.

M. Matt. 25 : 1–13...The Ten Virgins.
T. Luke 12 : 35–48 .."Your Light Burning."
W. Luke 13 : 18–30 ..The Door Shut.
Th. Titus 2 : 6–15 ....Looking for his Appearing.
F. 1 Peter 1 : 1–11...Entrance Ministered Abundantly.
S. Jude 17–25.....Faultless before his Glory.
S. Col. 3 : 1–17.....With him in Glory.

Time.—A. D. 30, late Tuesday afternoon, April 4; Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee and Perea. **Place.**—The Mount of Olives, after the final departure of Jesus from the temple.

Lesson Hymn.—Westminster S. S. Hymnal, 135: "Ye servants of the Lord." Other hymns, 218, 128, 130.

OPENING WORDS.

This lesson is a continuation of our Lord's address to his disciples on the Mount of Olives. It enforces the duty of watchfulness by a parable based on the marriage customs of the day. Among the ancient Jews the essential feature of the marriage ceremony consisted in the removal of the bride from her own to the bridegroom's home. At the appointed hour, which was always at night, the bridegroom left his house, attended by his groomsmen—the children of the bride-chamber. A band of musicians or singers preceded, and a company of torch-bearers accompanied the procession. The bride with her bridesmaids was escorted with great pomp and exhibition of joy to the bridegroom's house. The people of the place turned out to see and salute the procession. Among these was a party of maidens, corresponding to the ten virgins, who waited with their lamps to catch the procession and to accompany it to the house, where the closing festivities were held. The time of the coming of the bridegroom was unknown. Not unfrequently it was delayed until a late hour. The parable teaches that, as we do not know when Christ will come, we should so live as to be always ready. The parable is found only in Matthew.

HELP IN STUDYING THE LESSON.

I. The Waiting Virgins. V. 1. Then.—At Christ's second coming. **The kingdom.**—The parable has special reference to the church, the visible kingdom. **Be likened.**—As to the degree of watchfulness and preparation for Christ's appearing. **Ten.**—Among the Jews a symbol of completeness. So that the *ten virgins* (not the *bride* who has no place in the parable) here represent the complete visible church. **Took their lamps.**—Each had a lamp for herself, probably a torch, made by winding rags around a piece of iron or earthenware and fastened to a handle of wood. The oil was poured on the wick, the vessel containing it not forming a part of the lamp or torch. **Bridegroom.**—The Lord Jesus Christ. **V. 2. Wise.**—In taking oil in their lamps. **Foolish.**—In neglecting to take oil. The *lamps* represent the outward Christian appearance or profession; the *oil* the inward spiritual life, the grace of God in the heart. Our Lord did not intend to teach that only *half* of the visible church are saved. The number *five* was the symbol of incompleteness, hence properly represented a part of the church. **V. 5. While the bridegroom tarried.**—A check on the over-sanguine hope of the disciples that Christ would soon appear. **All slumbered and slept.**—Sleep overcame them, even while trying to keep awake. This probably refers to a gradual forgetfulness of, or ceasing to expect at once, the coming of Christ. **II. The Midnight Cry. V. 6. At midnight.**—The period of deepest sleep. **A cry.**—By a herald sent forward to announce his approach. **V. 7. Trimmed their lamps.**—All did this; the foolish were were not lacking in effort. But mere trimming does little good if there is no oil. **V. 8. Give us of your oil.**—The essential thing in trimming their lamps. The wise were supplied; their sleep was perilous, but not fatal. **Are gone out.**—"Are going out." And the bridegroom just at hand! What will their prayer, their confession, their longing, their sorrow, avail now? **V. 9. Not enough for us and you.**—The best furnished had no oil to spare. The wise have not grace enough for themselves and others. 1 Peter 4 : 18. **Buy for yourselves.**—The unchanging gospel rule of salvation—every soul for itself. Isa. 55 : 1, 2; Rev. 22 : 17. For *yourself*, not another for you. **III. The Shut Door. V. 10. The door was shut.**—No more admission to the feast. **V. 12. I know you not.**—I cannot recognize you. **V. 13. Watch therefore.**—Be on your guard, ready for his coming—for his summons at death, and his coming to you in judgment.

INTRODUCTORY QUESTIONS.

What was the subject of the last lesson? What great event did Jesus predict? What important duty did he command? What did he say to enforce this duty? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

What blessing does our Saviour pronounce upon the watchful servant? What does Peter foretell of scoffers? What reply does he give to their scoffings? What separation shall be made at the end of the world? What does Paul say of the day of the Lord? What duty does he enjoin? What does our Lord exhort us to do in preparation for his second coming? What is foretold of it in to-day's Home Reading?

QUESTIONS ON THE LESSON.

I. The Waiting Virgins. vs. 1–5.

What is here meant by the *kingdom of heaven?* What will it be like at Christ's coming? To what ancient customs did Jesus allude? Who is meant by the *bridegroom?* Who are represented by the *wise virgins?* By the *foolish?* What is said of these virgins? What is represented by the *lamp?* The light? Matt 5: 16. The *oil?* Why did not the foolish virgins take oil? What led the wise virgins to provide it? What did they all do while the bridegroom tarried? To what does the tarrying of the bridegroom refer?

II. The Midnight Cry. vs. 6–9.

How long did the bridegroom delay? What awakened the virgins? Who raised the cry? What was the virgins' first act after waking? Why were they so anxious to trim their lamps? What will be the great desire of the soul when it is called to meet God? What did the foolish say to the wise? Whose case does this represent? What did the wise answer?

III. The Shut Door. vs. 10–13.

What took place while the foolish went to buy? What is it to be *ready* to meet Christ? Why was the door *shut?* What did the foolish virgins afterward seek? How were they treated? Why were they not admitted? With what counsel did Jesus close the parable?

QUESTIONS FOR FURTHER STUDY.

Describe an Oriental marriage. Show the points of *likeness* and *unlikeness* in these virgins; wherein was the great difference? In what Scripture passages is heaven represented as a feast? As a marriage feast? As the marriage supper of the Lamb? How does the midnight cry apply to the coming of the Lord? How is it like the call to each of us at death? How may we be ready to meet Christ?

CLOSING WORDS.

The closing verse gives the scope or design of the whole parable, the great truth our Saviour wished to inculcate and enforce. Every part of the parable must be interpreted with reference to this admonition. Like the virgins many are professedly going to meet the Bridegroom, the Lord Jesus Christ. Like the coming of the bridegroom, Christ's coming will be sudden. It will be to many at an unexpected time. Many, even professing Christians, will be engaged in the business of the world, thoughtless about eternity, not expecting his approach, and not prepared. They will only *profess* to know him, but in *works* they will deny him. So many when they shall see him coming at death or the judgment will begin, like the foolish virgins, to be active and to prepare to die. But it will be too late. They that are ready will enter in, and heaven will be closed for ever against all others. Merely joining the church, or professing attachment to Christ, will not save us. We must have sincere love for him, the grace of God in our hearts. The coming of Christ is certain, the precise time of his coming is not certain. As the virgins should all have watched and been ready, so should we. Be not content with merely lighting your lamp. Keep it trimmed and burning with constant supplies of grace. So live that you may always be ready for the coming of your Lord.

CATECHISM.

Q. 70. *Which is the seventh commandment?* A. The seventh commandment is, *Thou shalt not commit adultery.*

Q. 71. *What is required in the seventh commandment?* A. The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behavior.

Q. 72. *What is forbidden in the seventh commandment?* A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. When Christ comes, whom will the church be like? *Ans.* Ten virgins who took their lamps and went forth to meet the bridegroom.
2. How did these virgins differ? *Ans.* Five were wise, and took oil with them; five were foolish, and took no oil.
3. What cry was made at midnight? *Ans.* Behold, the bridegroom cometh; go ye out to meet him.
4. What took place when the bridegroom came? *Ans.* They that were ready went in with him to the marriage.
5. What became of the foolish virgins? *Ans.* They were shut out.

I heard Rev. _____ *preach to-day. The text was, Book* ....., *chap.* _____, *verse* ____

LESSON V. April 29, 1888.

THE TALENTS.

Matt. 25 : 14-30. Commit to memory vs. 20, 21. **A. D. 30.**

14 For *the kingdom of heaven is* as a man traveling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

GOLDEN TEXT.

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2 : 10.

LESSON PLAN.

I. The Talents Distributed.....vs. 14, 15.
II. The Blessing of Faithfulness.....vs. 16-23.
III. The Penalty of Unfaithfulness.....vs. 24-30.

HOME READINGS.

M. Matt. 25 : 14-30.....The Talents.
T. Luke 19 : 12-27.....The Pounds.
W. Matt. 20 : 1-16.....The Laborers.
Th. Eph. 4 : 1-16.....Diversity of Gifts.
F. 1 Cor. 3 : 1-15.....Work Tested.
S. Rev. 2 : 1-11.....Faithful unto Death.
S. 2 Tim. 4 : 1-8.....The Sure Reward.

Time.—A. D. 30, late Tuesday afternoon, April 4; Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee and Perea. **Place.**—The Mount of Olives, after the final departure of Jesus from the temple.

Lesson Hymn.—Westminster S. S. Hymnal, 233: "Let us work for God." Other hymns, 125, 212, 145.

OPENING WORDS.

This parable follows in very close connection the parable of the Ten Virgins. It shows that while we *watch* and *wait* for the coming of our Lord, we must also *work* for him. It is found only in Matthew. Mark 13 : 34-36 contains an abbreviated form of it. Luke 19 : 11-27 contains a parable somewhat like it, spoken on a different occasion and for a different purpose.

HELP IN STUDYING THE LESSON.

I. The Talents Distributed. V. 14. A man.—The Lord Jesus Christ. **His own servants.**—His professed followers. **His goods.**—His property, representing the abilities and opportunities for doing good entrusted to his followers. **V. 15. Five talents.**—A talent of silver was worth about $1638. From this parable the word *talent* has come to signify any mental endowment or faculty whatever. The five talents are meant to signify the largest share of gifts and means of doing good. He gave them different sums to take care of and employ. **According to his several ability.**—Each one's ability is his *talent*. **II. The Blessing of Faithfulness. Vs. 16, 17.**—These verses represent the conduct of those who diligently use what God has given them. We get more graces, more means of doing good, and we gain more for Christ's cause in proportion as we are faithful in the use of what we have. **V. 18. Digged in the earth.**—A common method in the East of hiding treasure. Matt. 13 : 44-46. It represents the conduct of those who neglect the opportunities that God has given them. Many think themselves excused because they have not as many talents as others. The Lord requires fidelity in the little as well as in the much. **V. 19. After a long time.**—Though the Master long delays, he will come at last. See 2 Peter 3. **Reckoneth with them.**—Makes a final settlement of accounts. Christ will come at last to call men to account for the manner in which they have improved their talents. Rom. 14 : 10; 2 Cor. 5 : 10. **V. 21. Well done.**—The two who had been faithful to their trust gave in their accounts with joy, and are approved and rewarded with the fruit of their diligence. **Make thee ruler.**—"Set thee over." Advance thee to a higher station in my service. **V. 23. His lord said unto him.**—The same commendation and the same reward. His trust was smaller, but his faithfulness the same. **III. The Penalty of Unfaithfulness. V. 24. I knew thee.**—The false idea which this man had of his master's character, was the direct efficient cause of his unprofitable idleness. **An hard man.**—Of a sordid, griping disposition, taking advantage of the poor, and oppressing them. Thus do men secretly think of God as a hard master, and throw on him the blame of their fruitlessness. **V. 25. I was afraid.**—I feared lest by some accident

thy talent would be lost if I put it out to trade, and that I should be punished by a hard master. **V. 26. Thou wicked and slothful servant.**—Wicked because he had such an opinion of his master; he had shown himself slothful by not making good use of the talent. **Thou knewest.**—Granting that this were the case. Compare Luke 19: 22. **V. 29. That hath.**—That uses rightly what he has. **That hath not.**—He that neglects his trust shall lose it. **V. 30. Outer darkness.**—An image of future punishment. Matt. 8: 12; 13: 42; 22: 13; 24: 51.

INTRODUCTORY QUESTIONS.

What was the subject of the last lesson? Golden text? What did you learn from it? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

When was the parable of The Pounds spoken? For what purpose? What commendation was pronounced upon the good servants? How did the nobleman punish his enemies who would not have him to reign over them? What do we learn from the parable of the Laborers in the Vineyard? What diversity of gifts has God given to men? For what purpose? What was promised to the faithful in Ephesus? In Smyrna? What did Paul say in review of his life? What of the reward that awaited him?

QUESTIONS ON THE LESSON.

I. The Talents Distributed. vs. 14, 15.

Whom does the *man* in this parable represent? Who are meant by his *servants?* What by his *goods?* How did the man distribute his goods? What is represented by the different sums given to each? What has he given to us? What has he a right to expect from us? What is the chief end of man? What is the duty which God requires of man? What is the sum of the ten commandments?

II. The Blessing of Faithfulness. vs. 16–23.

What did the servants do with their master's money? What is represented by trading with the talents? What at length took place? What is represented by this? When will the Lord come to reckon with us? Before whose judgment shall we all stand? What is said of the one who received *five talents?* What of the one who received *two* talents? What did their lord say to each of them? How does this describe the reward of Christians at the judgment? What benefits do believers receive from Christ at death? At the resurrection?

III. The Penalty of Unfaithfulness. vs. 24–30.

What did the *one talent* man say when called to account? What did he mean by this? What was his feeling and conduct? What excuse was this for not using what he had? What did his lord say to him? What did he command? What is meant by this as to the doom of the unfaithful? What rule is here laid down? v. 29. Explain the meaning of this rule. How was the unprofitable servant punished? What may we expect if we neglect the time and opportunities God has given us?

QUESTIONS FOR FURTHER STUDY.

In what respects is this parable like the parable of The Pounds in Luke? In what respects unlike? What have I received from God to use for him? How can I best use these gifts?

CLOSING WORDS.

Our Lord has given us everything that we have that we may use it for him. Our time is not our own; our money is not our own; our health and strength and influence over others are not our own. All are trusts committed to us, to be employed in his service. Our Master does not say that the person who has but one talent should produce as much as the person who has two or five, but he does require the active use of that which we have, and on that he will bestow his blessing. Remember that the time is coming when he will call us to account for what he has given us, be it little or great, and our reward will be according to the use we have made of his gifts. If the servant who kept the talent entire without injuring it, and who returned it to his master as he received it, was condemned and cast away, what must they expect who abuse their talents, waste their time, and squander their property in folly and sin? So live, so improve all the gifts of God that you may render your account with joy and be approved by him.

CATECHISM.

Q. 73. *Which is the eighth commandment?* A. The eighth commandment is, *Thou shalt not steal.*

Q. 74. *What is required in the eighth commandment?* A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. What did the man going abroad give to his servants? *Ans.* To one five talents, to another two, and to a third one.
2. What did he require of his servants when he returned? *Ans.* An account of their use of his money.
3. What did he say to each of the faithful servants? *Ans.* Thou hast been faithful over a few things, I will make thee ruler over many things.
4. What did he do to the unfaithful servant? *Ans.* He took from him his money and drove him from his presence.

I heard Rev. ..... *preach to-day. The text was, Book* ....., *chap.* ....., *verse* ——

LESSON VI. May 6, 1888.

THE JUDGMENT.

Matt. 25 : 31-46. Commit to memory vs. 37–40. **A. D. 30.**

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

GOLDEN TEXT.

"And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. 25 : 46.

LESSON PLAN.

I. The Judge in his Glory.....vs. 31–33.
II. The Reward of the Righteous.....vs. 34–40.
III. The Condemnation of the Wicked.....vs. 41–46.

HOME READINGS.

M. Matt. 25 : 31–46.....The Judgment.
T. Rev. 20 : 1–15.....The Judgment Universal.
W. 2 Cor. 5 : 1–11.....The Judgment-Seat of Christ.
Th. Acts 17 : 22–31.....The Day Appointed.
F. Rom. 2 : 1–16.....No Respect of Persons
S. Matt. 13 : 24–50.....The Separation Foretold.
S. John 5 : 19–29.....The Judge Appointed.

Time.—A. D. 30, late Tuesday afternoon, April 4; Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee and Perea. **Place.**—The Mount of Olives, after the final departure of Jesus from the temple.

Lesson Hymn.—Westminster S. S. Hymnal, 121: "Hear the Master say." Other hymns, 51, 208, 242.

OPENING WORDS.

This lesson is the closing part of our Lord's instructions to his disciples on the Mount of Olives. He had spoken his last words to the people and taken his farewell of the temple. On his way to Bethany, he stopped on the Mount of Olives, with some of his disciples, and in answer to their questions foretold the destruction of Jerusalem and the course of events until the end of the world. By the parables of the Ten Virgins and of The Talents he urged upon them the duty of constant watchfulness and preparation for his final coming. And then he closed his discourse with this prophetic picture of the last judgment.

HELP IN STUDYING THE LESSON.

I. The Judge in his Glory. V. 31. The Son of man.—The Lord Jesus Christ. **Shall come.**—His final coming at the end of the world. **In his glory.**—As Governor of the universe and Judge of all. **The holy angels.**—As witnesses and to do his bidding. Heb. 1 : 14; Matt. 13 : 41; 24 : 31; Luke 12 : 8. **Shall he sit.**—For judgment and decision. **Upon the throne.**—As King and Judge. **V. 32. All nations.**—All who lived on the earth, both Jews and Gentiles. **Shall separate them.**—The individuals of those nations. **As a shepherd.**—Christ is first symbolized as a King sitting upon his throne to distribute rewards and punishments; now as a Shepherd separating his flocks. **V. 33. Sheep.**—The usual symbol of the saints. See John 10 : 3, 15, 27–29. **On his right hand.**—The place of honor and blessing. **Goats.**—The wicked. **On the left.**—The place of rejection and dishonor. See Eccles. 10 : 2. **II. The Reward of the Righteous. V. 34. The King.**—Christ himself. He is King of kings. Rev. 19 : 6; Ps. 2 : 6. **Ye blessed of my Father.**—Thus the very key-note of the King's benediction of the just is the Father's grace, "By grace are ye saved." **Inherit.**—Take possession as heirs. "If sons, then heirs." Gal. 4 : 7. **The kingdom.**—And the crown (Rev. 2 : 10), for they shall be heirs of God, and joint heirs with Christ. Rom. 8 : 17; Luke 12 : 32. **Prepared for you.**—Provided and intended for you. **From the foundation.**—From eternity. Eph. 1 : 4; Rev. 13 : 8. **V. 35. I was an hungered . . . ye gave me.**—The practical proof of love to God, is love to man. Favors shown to his people, Christ regards as favors shown to himself. **V. 37. When saw we thee.**—They were too humble to think themselves worthy of such praise for their good deeds. These works were the fruits of faith and proved it. **V. 40. One of the least.**—Obscurest, least known, poorest, most despised. **My brethren.**—Matt. 12 : 50; Heb. 2 : 11. **Unto me.**—The hand laid upon the lowliest saint touches the King upon his throne. **III. The Condemnation of the Wicked. V. 41. On the left hand.**—The wicked. See v. 33. **Depart from me.**—From my presence and favor. The far from God in character must go far from him in blessedness. **Everlasting fire.**—A metaphorical representation of severe and eternal punishment. **Prepared for the devil.**—Not for man, who shares Satan's doom hereafter because he serves his kingdom here. **V. 42. Ye gave me no meat.**—Only sins of omission are mentioned here, showing that the

absence of good works, the lack of love, or the dominion of selfishness will exclude one from heaven. If omission of duty is enough to send men to perdition, how can they answer for the sins they have committed? **V. 45. Ye did it not to me.**—Neglect of God's poor children is neglect of Christ. **V. 46. Everlasting punishment . . . life eternal.**—Both never ending, the Greek word being the same.

INTRODUCTORY QUESTIONS.

What was the subject of the last lesson? What important truths did you learn from it? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

What was John's vision of the judgment? What did Paul say to the Corinthians about the judgment? What to the Athenians? What to the Romans about the awards of that day? What did our Lord say about the separation of that day? Matt. 13 : 24–29. What authority has the Father given to the Son?

QUESTIONS ON THE LESSON.

I. The Judge in his Glory. vs. 31–33.

What great day is here spoken of? Who will be the Judge? Why is Christ called the *Son of man?* How will he come? Who will be with him? What is the judgment seat here called? See Dan. 7 : 9, 10. Who shall be gathered before the Judge? What shall then be done? Who are meant by the *sheep?* By the *goats?* What is meant by putting the sheep on the *right hand* and the goats on the *left?* Wherein consisteth Christ's exaltation?

II. The Reward of the Righteous. vs. 34–40.

What shall the King say to the righteous? What reason is given for this? How shall the righteous answer the King? What shall be his reply? Who are meant by *the least of these my brethren?* How is this the same as doing it to Christ? Where shall the righteous go? v. 46. What is meant by *life eternal?* What is it called in v. 34?

III. The Condemnation of the Wicked. vs. 41–46.

What shall the King say to the wicked? What reason is given for this? How shall the wicked answer the King? What will be his reply? Where shall the wicked go? What is meant by *everlasting punishment?* What is it called in v. 41? What doth every sin deserve?

QUESTIONS FOR FURTHER STUDY.

What benefits do believers receive from Christ at death? At the resurrection? What do you understand by *the day of judgment?* What will be the work of that day? How can you prove that we are accountable to God, and that there will be a day of judgment? In what other Scripture passages is such a day foretold and described? Who will be openly acknowledged and acquitted in that day? What does the Bible teach about future punishment?

CLOSING WORDS.

The Son of God came to this world once in the greatest humiliation; when he comes again it will be in glory. He came alone; when he comes again it will be with all the holy angels. He came as a babe, and was laid in a manger; when he comes again, it will be as a King upon his throne. God has appointed a day of final judgment. In that day Christ shall be the Judge. When he comes to judgment all nations will come to him. Men hear his voice now and stay away. It is a voice of *invitation*. They will hear his voice then and come. They will be compelled to come. It will be a voice of *command*. In that day there will be two classes of all the assembled multitude, and only two. No neutrals, and no neutral ground—sheep and goats, right and left, for and against, blessed and cursed. Every believer in Christ will receive a great and glorious reward, an everlasting kingdom of grace and glory prepared for him from the foundation of the world. Christ is one with his people; kindness done to them he graciously regards as done to himself. He was humbled for their exaltation, and in the day of his glory he will share his throne with them. "Depart from me, ye cursed." What an awful irreversible doom! And yet the voice that pronounces it is the same that says, "Come unto me, and I will give you rest." Surely while there is no love like the love of Jesus, there is no wrath like the wrath of the Lamb. Remember, that in that great day you must stand before the judgment seat of Christ, and that your eternal future will then be decided by what you have done here. Live with constant reference to that great day.

CATECHISM.

Q. 75. *What is forbidden in the eighth commandment?* A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbor's, wealth or outward estate.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. How shall Christ appear at his coming? *Ans.* He shall sit upon the throne of his glory.
2. Who shall be gathered before him? *Ans.* All who have lived on the earth.
3. What shall he say to those on his right hand? *Ans.* Come, ye blessed, inherit the kingdom prepared for you.
4. What shall he say to those on his left hand? *Ans.* Depart, ye cursed, into everlasting fire.
5. What shall be the difference between the two states hereafter? *Ans.* Everlasting life and everlasting punishment.

I heard Rev. _____ *preach to-day. The text was, Book* _____, *chap.* _____ *verse,* ___

LESSON VII. May 13, 1888.

THE LORD'S SUPPER.

Matt. 26: 17-30. Commit to memory vs. 26-28. **A. D. 30.**

17 ¶ Now the first *day* of the *feast of* unleavened bread the disciples came to Je'sus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Je'sus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Ju'das, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Je'sus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Ol'ives.

GOLDEN TEXT.

"For even Christ our passover is sacrificed for us."—1 Cor. 5: 7.

LESSON PLAN.

I. The Passover Prepared.....vs. 17-20.
II. The Betrayal Foretold.....vs. 21-25.
III. The Supper Instituted.....vs. 26-30.

HOME READINGS.

M. Matt. 26: 17-30....The Lord's Supper.
T. 1 Cor. 11: 17-34...The Supper a Memorial.
W. 1 Cor. 10: 1-24....The Cup of Blessing.
Th. Psalm 116: 1-19...The Cup of Salvation.
F. John 13: 1-17.....The Saviour's Example.
S. John 15: 1-27.....The Saviour's Parting Counsel.
S. John 17: 1-26.....The Saviour's Intercession.

Time.—A. D. 30, Thursday evening, April 6; Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee and Perea. **Place.**—An upper room in Jerusalem.

Lesson Hymn.—Westminster S. S. Hymnal, 87: "Not all the blood of beasts." Other hymns, 159, 9, 201.

OPENING WORDS.

After our last lesson Jesus went with his disciples to Bethany. The next day, Wednesday, April 5th, he remained in seclusion there. From Bethany, on Thursday, he sent Peter and John into Jerusalem to prepare the Passover. Towards evening he entered the city and went to the upper room where the supper was to be eaten. At the table he declared that one of his disciples should betray him. When Judas saw that his treachery was known to Jesus, and that concealment was no longer possible, he went out, to the surprise of the disciples, who did not, with the exception perhaps of John, understand the cause. After the departure of Judas, our Lord proceeded to the institution of the Lord's Supper, thus setting aside a sacrament of the Old Testament and establishing a new one in its stead. Parallel passages, Mark 14: 12-26; Luke 22: 7-23; 1 Cor. 11: 23-25.

HELP IN STUDYING THE LESSON.

I. The Passover Prepared. V. 17. The first day.—The fourteenth day of the Jewish month Nisan. For seven days the Jews ate bread made without leaven or yeast. **The passover.**—A feast commemorating the protection of the Israelites from the destroying angel in Egypt; so called because the angel passed over the houses of the Israelites, and did not slay their first-born when he smote the first-born of all Egypt. **V. 18. And he said.**—Carefully study the fuller accounts in Mark and Luke. These directions were given to two of his disciples, Peter and John. **My time.**—The time of suffering. **V. 19. Made ready the passover.**—Provided the things needed—the lamb, unleavened bread, bitter herbs, wine, etc. **V. 20. Even.**—Thursday evening. **Sat down.**—Reclined on ouches. **II. The Betrayal Foretold. V. 21. As tney did eat.**—The passover. **One of you.**—My nosen twelve. **Shall betray me.**—Sad, painful words, t as yet not understood by the disciples. **V. 22. Is it I?** No one accused another, though the form of the question plies a denial for himself: *Surely not I, Lord?* **V. 23. that dippeth his hand with me.**—Revised Ver- hat dipped." One near him. There were proba- or bowls distributed along the table pared of dates, figs, etc., which was used at the supper. Compare Ps. 41: 9, quoted in John 13: 18. **V. 24. As it is written.**—Ps. 22; Isa. 53: 4-9; Dan. 9: 26, 27. **Woe unto that man.**—In his fate, in his memory among men, in his final eternal destiny. **It had been good.**—A proverbial expression for the most terrible destiny. It certainly implies that the punishment of his sin will be eternal. **V. 25. Then Judas.**—John, who was next to our Lord (John 13: 23), gives a more detailed account of what he saw and heard, which probably took place before the question of Judas. **Thou hast said.**—Thou art the man. From John 13: 30, it appears that Judas, finding his treason known to Jesus, at once left the table, and was not present at the institution of the Lord's Supper. **III. The Supper Instituted. V. 26. As they were eating.**—During the passover feast; thus merging the old institution in the new. **Took bread.**—The unleavened passover bread. **Blessed.**—Asked the divine blessing and gave thanks. **Brake.**—As an emblem of the breaking of his body on the cross. **This is my body.**—Represents my body, just as the words, "That rock was Christ" (1 Cor. 10: 4), mean, That rock represented Christ. **V. 28. This is my blood.**—Represents my blood. **New testament.**—New covenant; God's promise to renew and

save all who believe in Christ. The old covenant, "the covenant made with our fathers," was ratified with the blood of animals; the new, with the precious blood of Christ as a lamb without blemish. Luke and Paul add, "This do in remembrance of me." **V. 29. Drink it new.**—He is now done with earthly rites, but by and by he will be with them in the final glory of his kingdom, and partake with them of that joy of which new wine was the symbol. **V. 30. An hymn.**—Probably one of the Psalms with which the Jews closed the passover feast. Psalms 115–118.

INTRODUCTORY QUESTIONS.

What great event did Jesus foretell in the last lesson? Who will be the Judge? Who will be judged? What will the Judge say to the righteous? What to the wicked? Where did Jesus go from the Mount of Olives? How did he spend the next two days? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

Of what is the Lord's Supper a memorial? 1 Cor. 11: 24, 26. What does Paul say of the cup and the bread? What was the Psalmist's resolution in view of the Lord's benefits to him? What example of humility did Jesus give his disciples at the passover table? What parting counsels did he give them? What intercessory prayers did he offer for them?

QUESTIONS ON THE LESSON.

I. The Passover Prepared. vs. 17–20.

What did the disciples ask Jesus? What was the passover? Why was it called the feast of unleavened bread? How was it observed? What preparation was necessary for the passover? What direction did Jesus give his disciples? How was his *time at hand?* What did the disciples do? Who were present at the feast? At what time was the passover usually eaten? Ex. 12: 8.

II. The Betrayal Foretold. vs. 21–25.

What took place at the supper? How did this affect the disciples? Why were they so sorrowful? What did each one say? What temper did this show? What did Jesus answer? What further did he say? What of the man who should betray him? What did Judas then ask? What did Jesus answer? What did Judas then do?

III. The Supper Instituted. vs. 26–30.

What ordinance did Jesus now institute? What two symbols did he use? What did he do with the bread? What did he say of it? Meaning of *this is my body?* What did he do with the cup? What did he say of it? Meaning of this? What did Jesus further say? What is meant by this? How was the supper ended? Where did Jesus and the disciples then go? What is the Lord's Supper? What is required of those who would worthily partake of it?

QUESTIONS FOR FURTHER STUDY.

What is a sacrament? What were the sacraments of the Old Testament? Give the origin and history of the Passover. Of what was it a memorial? What did it prefigure? How is Christ our Passover? What led Judas to betray his Master? What made his sin so heinous? How do the Passover and the Lord's Supper resemble each other? What errors do Roman Catholics hold about the Lord's Supper? Who are entitled to come to the table? Who should be warned not to come? Why is it the duty of all to come? What duties do they who come to it take upon themselves?

CLOSING WORDS.

Remember how much you owe to the love of Christ, and guard against every temptation to betray him or his cause. Show by your faithful service that he has all your heart and that you are true and loyal to him as your King and Lord. Remember, that he freely, willingly, gave himself for your salvation; that his body was broken and his blood poured forth for you; that the Lord's Supper is the appointed memorial of his sufferings and death, and that you should come to his table according to his dying command. It is his voice that says to you, "This do in remembrance of me." Let your hearts respond to his loving invitation, "We will remember thy love." Come to his table with reverence, humility, penitence, faith, love, gladness and full consecration to his service. Those who thus truly remember him on earth will be remembered by him in his kingdom.

CATECHISM.

Q. 76. *Which is the ninth commandment?* A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbor.*

Q. 77. *What is required in the ninth commandment?* A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness-bearing.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. What did Jesus do on the night before his death? *Ans.* He ate the passover with his disciples.
2. What wicked act did he foretell? *Ans.* That one of his disciples would betray him.
3. What ordinance did he institute? *Ans.* The sacrament of the Lord's Supper.
4. What did he say as he gave his disciples the bread? *Ans.* "This is my body."
5. What did he say as he gave them the cup? *Ans.* "This is my blood."
6. What is the Lord's Supper? *Ans.* Catechism, Question 96.

I heard Rev. ..... *preach to-day. The text was, Book* ....., *chap.* ——, *verse* ——

LESSON VIII. May 20, 1888.

JESUS IN GETHSEMANE.

Matt. 26 : 36-46. Commit to memory vs. 36–39. **A. D. 30.**

36 ¶ Then cometh Je'sus with them unto a place called Geth-sem'a-ne, and saith unto the disciples, Sit ye here, while I go and pray yonder.
37 And he took with him Pe'ter, and the two sons of Zeb'e-dee, and began to be sorrowful and very heavy.
38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.
39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.
40 And he cometh unto the disciples, and findeth them asleep, and saith unto Pe'ter, What, could ye not watch with me one hour?
41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.
42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.
43 And he came and found them asleep again: for their eyes were heavy.
44 And he left them, and went away again, and prayed the third time, saying the same words.
45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.
46 Rise, let us be going: behold, he is at hand that doth betray me.

GOLDEN TEXT.

"Though he were a Son, yet learned he obedience by the things which he suffered."—Heb. 5 : 8.

LESSON PLAN.

I. The Suffering Saviour.....vs. 36–39, 42, 44.
II. The Sleeping Disciples.....vs. 40, 41, 43, 45, 46.

HOME READINGS.

M. Matt. 26 : 36–46.....Jesus in Gethsemane.
T. Luke 22 : 39–46.....The Agonizing Prayer.
W. Mark 14 : 32–42.....The Sleeping Disciples.
Th. Heb. 5 : 1–14.....Strong Crying and Tears.
F. Isa. 53 : 1–12....."He hath Borne our Griefs."
S. Psalm 40 : 1–17....."Lo, I Come."
S. Heb. 2 : 9–18.....Perfect through Suffering.

Time.—A. D. 30, Thursday night, April 6; Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee and Perea. **Place.**—Gethsemane.

Lesson Hymn.—Westminster S. S. Hymnal, 82: "When to those who sin and suffer." Other hymns, 47, 129, 256.

OPENING WORDS.

In connection with the institution of the Supper, our Lord talked with his disciples of his approaching death, counseled and comforted them with the farewell words recorded in John (chaps. 14–16), and offered his intercessory prayer (John 17). Then with them he passed out of the city and went to Gethsemane. This was an enclosed garden on the western slope of the Mount of Olives, about half a mile from the walls of Jerusalem. There, alone with the Father, he endured that awful agony which is the subject of this lesson. Study it with reverent attention, for in it you will see your Saviour bearing a burden of sorrow and suffering such as no mere man ever endured—a burden that must have crushed us under its weight, if he had not borne it in our stead. Parallel passages, Mark 14 : 32–42; Luke 22 : 39–46; John 18 : 1.

HELP IN STUDYING THE LESSON.

I. The Suffering Saviour. V. 36. With them.—With the eleven disciples, Judas being absent on his deed of darkness. **Sit ye here.**—At the entrance of the garden. This was said to the eight. **Pray.**—He often retired for private prayer, and now he wanted to be alone, to tell his sorrows to the Father. **V. 37. Sons of Zebedee.**—James and John. See Luke 8 : 51; Matt. 17 : 1. These favored disciples were now to be witnesses of his sufferings, as they had been of his glory. **Very heavy.**—Over-burdened with sorrow. **V. 38. Even unto death.**—To the very point of causing death. This awful mystery of sorrow we cannot understand. The weight of the world's sin was upon him. It was a part of that wounding and bruising and smiting and travail of soul when the Lord laid on him the iniquity of us all. Isa. 53. **Tarry ye here.**—He wants them near him for sympathy, though he must be alone in his sorrow. **Watch.**—Be on your guard against approaching danger. **V. 39. A little farther.**—Luke says (22 : 41) "about a stone's cast," thirty or forty yards. **Fell on his face.**—First he kneeled down (Luke 22 : 41), then he fell on his face, a posture of agony, entreaty and submission. **If it be possible.**—If man can be saved without it. **This cup.**—The weight of our sin and the agony of the cross, which like a deadly drink was pressed upon him. **Nevertheless.**—Earnest as was his thrice repeated prayer, it was a prayer of perfect submission, even while his human nature shrank from the suffering. Luke informs us that in his agony "his sweat was as it were great drops of blood falling down to the ground." And yet in the midst of it all he said, "Thy will be done." **II. The Sleeping Disciples. V. 40. Asleep.**—Luke says (22 : 45) for "sorrow." Intense grief or sorrow has this effect. It was not a sleep of indifference; their hearts were right, as the next verse shows. **Unto Peter.**—Who had made the strongest promises, even boasting of his faithfulness. **V. 41. Watch and pray.**—For your own safety in coming trial. **That ye enter not into temptation.**—That you be not overcome with these trials of your faith so as to deny me. **The spirit indeed is willing.**—The will, the purpose, is ready, and disposed to bear these trials. **The flesh is weak.**—The natural feelings, through fear of danger, are liable to lead you astray. **V. 42.**—Luke 22 : 43 speaks of an angel who probably appeared after the first prayer, and strengthened him for complete resignation to his Father's will. **V. 44. The same words.**—The same intense earnestness of entreaty and submission could find no fitter expression. **V. 45. Sleep on now.**—The time for watching is past; the great trial and agony are over. **The hour.**—The hour of darkness when his enemies would triumph. Luke 22 : 53.

INTRODUCTORY QUESTIONS.

What feast did Jesus celebrate with his disciples? What was the Passover? What wicked deed did Jesus foretell? What ordinance did he institute? What is the Lord's Supper? What address did he deliver? What prayer did he offer? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

What are the words of our Lord's Prayer as given in Mark? What particulars of his agony in Gethsemane are given only by Luke? How did Jesus offer up prayer and supplication in the days of his flesh? What did he learn by suffering? How did Isaiah foretell the sufferings of Jesus? What is written of Christ's work and sufferings in Psalm 40? Wherein did Christ's humiliation consist? Why was he thus humbled?

QUESTIONS ON THE LESSON.

I. The Suffering Saviour. vs. 36–39, 42, 44.

Where did Jesus go with his disciples? Which of the disciples was absent? What had become of him? What did Jesus say to his disciples? What did he tell them to do? Why did he leave them? Whom did he take with him? On what other occasions had these three been his only attendants? What did he say to them? What did he ask them to do? How many times did he go away by himself to pray? What were the words of his prayer? How is his agony described in Luke 22: 44? What caused all his suffering? How did he show his submission? What did he say of himself in John 18: 11? Wherein consisteth Christ's humiliation?

II. The Sleeping Disciples. vs. 40, 41, 43, 45, 46.

What did the disciples do while Jesus was suffering and praying? Which of them did he address on his return? With what question? Why was Peter especially addressed? What did he exhort them to do? How did he excuse their neglect? How many times did he find them asleep? What did he say on his third return? What event was just at hand?

QUESTIONS FOR FURTHER STUDY.

Why did Jesus want these three disciples near him, and watchful? What may encourage us when we want sympathy? Heb. 4: 14–16. In what respects should all our prayers be like this prayer of Jesus? For what did Paul pray three times? How was his prayer answered? How was this prayer of Jesus answered? Why could not this cup be taken from him? What interest have we in these sufferings? For what purpose did Jesus come into the world? John 6: 38. How doth Christ execute the office of a priest? What do we learn from this lesson about sin?

CLOSING WORDS.

Christ prayed in his hours of trial and of triumph. There is no time when we need not pray. In every prayer we should say, "Thy will be done." Repeated prayer for the same thing, and even in the same words, is right, if the heart be in the repetition. We need not be afraid of worrying or wearying God. "Watch and pray" is an order for all time and every disciple. Temptation will find us off our guard if we do not watch. Temptation will prove our watch worthless if we do not pray. Learn from this lesson the terrible nature of sin. That which made the essence of the anguish of Gethsemane was, that Jesus was suffering this awful agony of soul for sin, for sinners. The Lord laid on him the iniquity of us all. The language of his prayer shows that his sorrows did not spring from his own life, his memories, or his foes, but were either sent directly from God or purposely permitted by him. This involves the vicarious nature of the conflict. The agony was a bearing of the weight and sorrows of our sins in loneliness, in anguish of soul, threatening to crush his body, yet borne triumphantly because in submission to his Father's will. The bitterness of this cup was so great that he desired its removal, but even this desire was subordinated to the holy will of his Father. He was heard in that he feared, and while his prayer was not answered by the removal of the cup, it was answered by the granting of special spiritual ministration to enable him to endure the agony and be victorious in the struggle. Remember that Jesus endured this night of agony on account of your sins, that he bore your griefs and carried your sorrows. He drank this bitter cup that a cup filled with the richest blessing might be put into your hands. What service or sacrifice is too great for you to give to him?

CATECHISM.

Q. 78. *What is forbidden in the ninth commandment?* A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. Where did Jesus and his disciples go? *Ans.* To the garden of Gethsemane.
2. What did he say of his suffering there? *Ans.* My soul is exceeding sorrowful, even unto death.
3. What was his prayer? *Ans.* "If it be possible, let this cup pass from me."
4. What did he add to this prayer? *Ans.* "Nevertheless not as I will, but as thou wilt."
5. How many times did he repeat his prayer? *Ans.* Three times.
6. What were the disciples doing on each return of their Master? *Ans.* He found them asleep.

I heard Rev. _____ *preach to-day. The text was, Book* ....., *chap.* ....., *verse*——

LESSON IX. May 27, 1888.

PETER'S DENIAL.

Matt. 26: 67-75. Commit to memory vs. 73-75. **A. D. 30.**

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now Pe'ter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Je'sus of Gal'-i-lee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Je'sus of Naz'a-reth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Pe'ter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Pe'ter remembered the word of Je'sus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

GOLDEN TEXT.

"Wherefore let him that thinketh he standeth take heed lest he fall."—1 Cor. 10: 12.

LESSON PLAN.

I. The Saviour Mocked.....vs. 67, 68.
II. Peter's Denials.....vs. 69-74.
III. Peter's Penitence.....v. 75.

HOME READINGS.

M. Matt. 26: 47-56.....The Betrayal and Arrest.
T. John 18: 12-24.....Before Annas and Caiaphas.
W. Matt. 26: 59-68.....Jesus before the Council.
Th. Matt. 26: 69-75.....Peter's Denials.
F. 1 Peter 4: 1-19.....Watch unto Prayer.
S. 2 Cor. 7: 1-11.....Godly Sorrow.
S. Psalm 32: 1-11.....Sin Confessed and Forgiven.

Time.—A. D. 30, early Friday morning, April 7; Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee and Perea. **Place.**—Jerusalem, in the palace of the high priest.

Lesson Hymn.—Westminster S. S. Hymnal, 120: "Stand up, stand up for Jesus." Other hymns, 54, 159, 108.

OPENING WORDS.

The Jewish rulers wanted to put Jesus to death, but they found difficulty in arresting him without making a disturbance, especially during the passover time, while there were many Galileans in Jerusalem who were friendly to him. Judas knew what they wanted, and offered to show them where to find him in the night and in the absence of the multitude. Luke 22: 6. The bargain was made two days before the Passover. Judas left the company of the apostles when his treason was foretold at the passover table, and went out to fulfill his bargain with the rulers. While Jesus was in Gethsemane armed men came with Judas as a guide and arrested him. He was taken first to the house of Annas and thence to the palace of Caiaphas the high priest. While the council was assembling he was subjected to a preliminary examination respecting his disciples and doctrines. The council having assembled, he was put on trial and condemned as guilty of blasphemy. Peter, who with John had followed him to the high priest's palace, there denied him. Parallel passages, Mark 14: 66-72; Luke 22: 54-62; John 18: 15-27.

HELP IN STUDYING THE LESSON.

I. The Saviour Mocked. V. 67. They spit in his face.—These insults were chiefly by the guard (Mark 14: 65; Luke 22: 63), but partly by members of the council also (Acts 7: 54, 57); at all events they permitted them. **V. 68. Prophesy.**—They had covered his face (Mark 14: 65); Luke adds, "And many other things blasphemously spake they against him." Virulent and varied as are the recorded affronts put upon him, they are but a small specimen of what he endured on the dark occasion. See Isa. 50: 6. **II. Peter's Denials. V. 69. Without in the palace** (Revised Version, "in the court").—The interior court about which the palace was built. Open to this court and not far from the fire at which Peter warmed himself (Luke 22: 55, 56, 61; John 18: 18) was the chamber in which the trial was held. **A damsel.**—One of the maids of the high priest (Mark 14: 66), who kept the door. John 18: 17. The Jews seem to have employed women as porters of their doors. Acts 12: 13. **Thou also.**—He was with John who was known to be a disciple. **V. 70. He denied before them all.**—Both his discipleship and knowledge of Jesus (Luke 22: 57; John 18: 17), and also that he understood what she could mean—a gross, unblushing lie. **V. 71. The porch.**—The arched gateway leading from the court to the street. Embarrassed and confused, he went away from the fire into the porch where he hoped to be unobserved. **Another maid.**—It seems that others also made this charge and insisted on its truth. Luke 22: 58; John 18: 25. **V. 72. Again he denied with an oath.**—More emphatically than before, profanely adding perjury to falsehood. **V. 73. They that stood by.**—A general charge by those in the porch. **Bewrayeth.**—Reveals, convicts. Your language makes it manifest that you are of his company. The Galilean accent was peculiar. This charge, John says (18: 26), was supported by the express affirmation of a kinsman of Malchus, the servant of the high priest, that he had seen him in the garden. **V. 74. Then began he to curse and to swear.**—He was irritated beyond endurance. He could no longer resist the evidence that he was known. It had been repeatedly charged upon him. His language had betrayed him, and there was a positive witness who had seen him. He felt it necessary therefore to be still more decided, and he accordingly added to the awful sin of denying his Lord, the deep aggravation of profane cursing and swearing; affirming what he knew was false, and what those who heard him knew to be false—that he knew not the man. **Immediately the cock crew.**—The second crowing about three o'clock in the morning. **III. Peter's Penitence. V. 75. Peter remembered the word of Jesus.**—Luke mentions (22: 61) a touching particular omitted by the other evangelists, that when the cock crew Jesus "turned and looked upon Peter," and that then he

remembered his words. By a tender and compassionate look—a single glance of his eye—the injured Saviour brought to remembrance all Peter's promises, his own predictions, and the great guilt of the disciple. **He went out.**—The consciousness of his deep and awful guilt rushed over Peter's soul; he fled from the palace and alone in the darkness of the night *wept bitterly*—his penitence was bitter and real.

INTRODUCTORY QUESTIONS.

Where and with whom did Jesus celebrate the Passover? What ordinance did he institute at its close? Whither did he then go? Who were with him? What remarkable event took place in Gethsemane? Give an account of it. What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

By whom was Jesus betrayed? With what sign did Judas betray his Master? Where and how was Jesus arrested? To whom was he first taken? Where was he then sent? By whom was he tried? On what testimony was he condemned? Of what crime was he declared guilty? What sentence was pronounced upon him? What duty does Peter enjoin upon us? What are the fruits of godly sorrow? What is our duty in view of our sins? Ps. 32: 5.

QUESTIONS ON THE LESSON.

I. The Saviour Mocked. vs. 67, 68.

How was the Saviour mocked? By whom? What is meant by *buffeted?* What did they say as they smote him? What is here meant by *prophesy?* Where are these mockings predicted? Wherein did Christ's humiliation consist?

II. Peter's Denials. vs. 69–74.

Where was Peter at this time? Who came to him? What did she say? Why was our Lord called *Jesus of Galilee?* What did Peter do? What led him so to deny the truth? Where did Peter then go? Who saw him there? What did she say? What did Peter again do? What is an *oath?* How did this make it worse? What afterwards occurred? How long afterwards? Luke 22: 59. What did Peter then do? What did he say? How did this make it all the worse? How often had Peter now denied his Lord?

III. Peter's Penitence. v. 75.

What immediately took place? What did Peter remember? What made him think of his great guilt? Luke 22: 61. How did he show his penitence? What is repentance unto life?

QUESTIONS FOR FURTHER STUDY.

What do you know of the Jewish council? In what respects were the proceedings of the council illegal? What may we learn from the conduct of Jesus before the council? From its treatment of him? From the fall of Peter? What saved him from forsaking Christ entirely? Luke 22: 31, 32. How may we deny Christ? How only can we be safe?

CLOSING WORDS.

Learn from this sad history the danger of self-confidence. Let him that thinketh he standeth take heed lest he fall. Our own strength is perfect weakness. Only as we rely on Christ's strength are we safe. He is able to keep us from falling and to present us faultless before the presence of his glory. Learn also that when one begins to sin, his fall is easy—perhaps almost certain. At first Peter's sin was only simple denial; then it increased to more violent affirmation, and ended in open profanity. The downward road of crime is easy. When sin is once indulged the way is opened for a continued course of sin, nor is the course easily stayed till the soul is overwhelmed in guilt. If we would not take the last step in sin we must not take the first. Learn finally, that true repentance is deep, thorough, bitter. Peter wept bitterly. His was sincere sorrow—sorrow proportioned to the awful offense he had committed. He went out to weep, but not to despair. A look from Jesus—a look of mingled affection, pity and reproof—stirred within him that godly sorrow which worketh repentance to salvation not to be repented of. Remember that those who are afraid to let their love for Jesus be known do in effect deny him. Never be ashamed to own him as your Master. Distrust your own strength and rely wholly on him to keep you from the power of the tempter.

CATECHISM.

Q. 79. *Which is the tenth commandment?* A. The tenth commandment is, *Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.*

QUESTIONS FOR REVIEW.

For the School in Concert.

1. What great sin did Peter commit? *Ans.* He three times denied his Lord and Master.
2. What did he say at the first denial? *Ans.* I know not what thou sayest.
3. What did he say the second time? *Ans.* He denied with an oath, I do not know the man.
4. What did he do the third time? *Ans.* Then began he to curse and to swear, saying, I know not the man.
5. What did he do when he thought of his sin? *Ans.* He went out, and wept bitterly.

I heard Rev. ..... *preach to-day. The text was, Book* ....., *chap.* ....., *verse* ____

LESSON X. June 3, 1888.

JESUS CRUCIFIED.

Matt. 27 : 33-50. Commit to memory vs. 35-37. **A. D. 30.**

33 And when they were come unto a place called Gol'go-tha, that is to say, a place of a skull,

34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him; one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Is'ra-el, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Je'sus cried with a loud voice, saying, E'li, E'li, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for E-li'as.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether E-li'as will come to save him.

50 ¶ Je'sus, when he had cried again with a loud voice, yielded up the ghost.

GOLDEN TEXT.

"He humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2 : 8.

LESSON PLAN.

I. Crucified on Calvary ..... vs. 33-38.
II. Mocked and Reviled ..... vs. 39-44.
III. Darkness and Death ..... vs. 45-50.

HOME READINGS.

M. Matt. 27 : 1-10.....The Traitor's Death.
T. John 18 : 28-38....Jesus before Pilate.
W. Luke 23 : 1-12.....Jesus before Herod.
Th. Matt. 27 : 11-32 ...Jesus Delivered to be Crucified.
F. Matt. 27 : 33-50 ...Jesus Crucified.
S. Psalm 22 : 1-31....Jesus Forsaken.
S. 1 Peter 2 : 13-25...Jesus Suffering for Us.

Time.—A. D. 30, Friday, April 7; Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee and Perea. **Place.**—Calvary, just outside the walls of Jerusalem.

Lesson Hymn.—Westminster S. S. Hymnal, 203: "There is a green hill far away." Other hymns, 215, 227, 80.

OPENING WORDS.

The Jewish council pronounced Jesus guilty of blasphemy, and adjudged him to death. But they had not the power to execute the sentence. They therefore took him to Pilate, the Roman governor, that he might approve their sentence and order its execution. Pilate, hearing that he was from Galilee, sent him to Herod, who was then in Jerusalem. Herod, after shamefully insulting and ill-treating him, sent him back to Pilate. Pilate, after declaring him innocent and making some weak and ineffectual efforts for his release, yielded to the clamor of the priests and delivered him to be crucified. Soldiers led him out from the city to the place of execution bearing his cross. On the way, he fell under the burden, and the soldiers compelled Simon of Cyrene, whom they met, to bear it with him. Thus, a great company of people following him, they came to the place of execution. Parallel passages, Mark 15 : 24-37; Luke 23 : 18-46; John 19 : 18-30.

HELP IN STUDYING THE LESSON.

I. Crucified on Calvary. V. 33. Golgotha.—So named from its having the form of a skull; Calvary has the same meaning. **V. 34. Vinegar.**—A stupefying draught given before execution. **V. 35. Crucified.**—A form of death inflicted only on slaves and the very worst of criminals. **Parted his garments.**—And thus fulfilled prophecy. Ps. 22 : 18. By Roman law they belonged to his executioners. The outer garment or cloak was rent in such a way that, with the girdle and sandals, four equal parts were made. See John 19 : 23. **Casting lots.**—That is, for the coat or the inner garment worn next to the skin, and extending from the neck nearly to the feet. This had no seam (John 19 : 23), so the soldiers, instead of dividing it, cast lots for it; amid the most solemn scene of human history, the unconscious actors sit down to gamble. **V. 36. They watched him there.**—Lest his friends should come and rescue him. **V. 37. His accusation.**—The statement of his crime. Pilate had written it or caused it to be written, in Hebrew, Greek and Latin, the chief languages of the world. **V. 38. Thieves.**—Robbers. Isa. 53 : 12. Jesus was placed between the two, as the chief malefactor. **II. Mocked and Reviled. V. 39. Reviled.**—Taunted, jeered him. **Wagging their heads.**—To give the greater force to the contempt of their words. **V. 40. Destroyest the temple.**—See John 2 : 19-21. The same wilful twisting of his words as when he was before the council. Matt. 26 : 61. **V. 41. Chief priests . . . with the scribes . . . elders.**—All classes of the council were represented. **V. 42. Himself he cannot save.**—He could have done so, but he did not save himself that he might save others. **V. 43. If he will have him.**—If God takes pleasure in him. See Ps. 22 : 8. **V. 44. The thieves also.**—One of them repented and was saved. Luke 23 : 39-41. **III. Darkness and Death. V. 45. The sixth hour.**—Noon. **Darkness.**—The passover moon was then at the full, so that it could not have been an eclipse. **Unto the ninth hour.**—Three o'clock in the afternoon, the hour of the evening sacrifice. Of our Lord's sufferings these three hours we have no record. **V. 46. Eli.**—A quotation

in Hebrew of Psalm 22 : 1. **Forsaken me.**—There is a deep mystery in these words which no mortal can fathom. They show how truly and literally he who was our substitute was made sin and a curse for us. He was bearing the sins of the world, and the Father hid his face from him. **V. 47. Elias.**—Elijah. A sarcastic jest on the word Eli, which sounded like the Hebrew name of the prophet Elijah. **V. 48. Vinegar.**—Sour wine, the common drink of the soldiers; Jesus had said "I thirst," John 19 : 28, 29.

INTRODUCTORY QUESTIONS.

By whom was Jesus betrayed? Where was he arrested? To whom was he first taken? Where was he then sent? By whom was he tried? On what charge was he condemned to death? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

What did Judas do when he saw that Jesus was condemned? Who was Pilate? Why was Jesus brought before him? What did Pilate say of Jesus? To whom did Pilate send him? What did Herod do with him? What did Pilate propose to the people? What did they reply? What did Pilate finally do? What cruel and insulting treatment did Jesus receive from the soldiers? What particulars of Christ's sufferings and death are foretold in Psalm 22? Why can no man be justified by the law? How has Christ redeemed us from the curse of the law?

QUESTIONS ON THE LESSON.

I. Crucified on Calvary. vs. 33–38.

Where was Jesus taken for execution? By what name is the place more commonly known? What was given him to drink? Why did he refuse it? What was then done with him? Describe this mode of punishment. What was done with his garments? What prophecy was fulfilled? What was set over his head? Who were crucified with him? How were they placed?

II. Mocked and Reviled. vs. 39–44.

Who mocked and reviled Jesus? How did they that passed by revile him? On what occasion had Jesus spoken about destroying the temple? What did he mean by it? How did the chief priests mock him? Could Christ have come down from the cross? Why did he not? How did the thieves revile him? What did one of them do? Luke 23 : 39–43. How did the soldiers mock him? Luke 23 : 36, 37. What did the people do? Luke 23 : 35. How did Jesus bear all this reviling? 1 Peter 2 : 23. What does this example teach us? Heb. 12 : 3.

III. Darkness and Death. vs. 45–50.

What took place at the sixth hour? How long did this darkness last? What took place at the ninth hour? From what is this cry a quotation? What is its meaning? How did the standers by interpret it? What did one of them do? What then took place? What was this cry? John 19 : 30. What were his last words? Luke 23 : 46.

QUESTIONS FOR FURTHER STUDY.

Give in order all the events connected with the crucifixion, as you find them in the four evangelists. What great change took place in one of the robbers who was crucified with Jesus? What does his conversion teach us? What caused the darkness at the crucifixion? How do you explain the cry, *My God, my God, why hast thou forsaken me?* Give in order the seven sayings of Jesus on the cross? Why do you believe that Christ's death was voluntary? Wherein did his humiliation consist?

CLOSING WORDS.

Our lesson records the closing scenes in the sufferings of our Lord. How great the love of Jesus that led him voluntarily to endure such sufferings for our salvation! How great the sinfulness of sin when such an amount of vicarious suffering was needed to provide salvation! How great the debt of love to him who thus loved us and gave himself for us! Remember that you have a special interest in all that is here recorded. He was crucified on Calvary that you might receive a crown of glory. He was numbered with transgressors that you might be numbered with the righteous. He was mocked and reviled by men that you might be honored and blessed by God. He was forsaken by the Father that you might be received to his favor. Let these sufferings of the Saviour lead you to give yourself to him. He died, the just for the unjust, that he might bring you to God. Shall his death for you be in vain?

CATECHISM.

Q. 80. *What is required in the tenth commandment?* A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. How was Jesus put to death? *Ans.* He was crucified with two robbers.
2. What inscription was put on the cross? *Ans.* This is Jesus the King of the Jews.
3. What did the Jews do while Jesus was suffering? *Ans.* They mocked and reviled him.
4. What took place while he was on the cross? *Ans.* There was darkness over all the land.
5. What happened at the ninth hour? *Ans.* Jesus cried with a loud voice and died.

I heard Rev. _____ *preach to-day. The text was, Book* ....., *chap.* ....., *verse* ——

LESSON XI. June 10, 1888.

JESUS RISEN.

Matt. 28: 1-15. Commit to memory vs. 5-7. **A. D. 30.**

1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Ma'ry Mag'da-le'ne and the other Ma'ry to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Je'sus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Gal'i-lee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Je'sus met them, saying, All hail. And they came and held him by the feet, and worshiped him.

10 Then said Je'sus unto them, Be not afraid: go tell my brethren that they go into Gal'i-lee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

GOLDEN TEXT.

"But now is Christ risen from the dead, and become the first-fruits of them that slept."—1 Cor. 15: 20.

LESSON PLAN.

I. The Angel's Announcement ..... vs. 1-7.
II. The Women's Witness ..... vs. 8-10.
III. Evidence from Enemies ..... vs. 11-15.

HOME READINGS.

M. John 19: 31-42... The Burial of Jesus.
T. Matt. 27: 50-66.. The Watch at the Tomb.
W. Matt. 28: 1-15 ... Jesus Risen.
Th. Acts 2: 22-36 .... "Whom God Hath Raised Up."
F. 1 Cor. 15: 1-27... "Christ the First-Fruits."
S. 1 Cor. 15: 28-58.. Death Swallowed Up in Victory.
S. Phil. 3: 7-21..... "Like unto his Glorious Body."

Time.—A. D. 30, Sunday morning, April 9; Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee and Perea. **Place.**—At the sepulchre and in Jerusalem.
Lesson Hymn.—Westminster S. S. Hymnal, 86: "All hail, blessed morning!" Other hymns, 38, 42, 28.

OPENING WORDS.

After the death of Jesus, Joseph of Arimathea went to Pilate and asked that the body of Jesus might be given to him for burial. His request was granted, and, aided by Nicodemus, he took it down from the cross, wrapped it in linen cloths, with spices, and laid it in his own new sepulchre near the cross. To make it certain that the disciples should not take away the body, and then say that Jesus had risen from the dead, the chief priests and Pharisees asked Pilate that the sepulchre might be made sure. In response to this request, the stone was sealed and a guard was stationed about the tomb. But the words of Jesus were fulfilled, and what the council had done made the proofs of his resurrection more complete. He lay in the grave two nights and the intervening day, the Jewish Sabbath, and rose from the dead on the morning of the first day of the week. Parallel passages to verses 1-8, Mark 16: 1-8; Luke 24: 1-11; John 20: 1, 2. The appearance to the women (vs. 9, 10) and the bribing of the guard (vs. 11-15) are recorded by Matthew only.

HELP IN STUDYING THE LESSON.

I. The Angel's Announcement. V. 1. In the end of the sabbath.—After the Sabbath. **As it began to dawn.**—At daybreak. **The first day of the week.**—Our Sunday, henceforth to be honored as the Lord's day, the Christian Sabbath. **Mary Magdalene.**—Of Magdala; a woman who had been relieved by Jesus from demoniacal possession, and who gratefully ministered to him of her substance. Mark 16: 9. **The other Mary.**—The mother of James and Joses. Matt. 27: 56, 57. Mark says that Salome (the wife of Zebedee and the mother of James and John) attended them. From Luke 24: 10 it appears that Joanna, the wife of Chusa, Herod's steward (see Luke 8: 3), was with them. **To see the sepulchre.**—To anoint the body of Jesus. Mark 16: 1. **V. 2. There was a great earthquake.**—Before the coming of the women. No one saw the resurrection of our Lord, which had taken place before the stone was rolled away. **V. 4. Became as dead men.**—Fainted from terror or were thrown into a swoon. **V. 5. The angel.**—Angels were the first to announce the birth of Jesus, so now an angel announces his resurrection. Mary Magdalene beholding the sepulchre open, and supposing that the Jews had removed the body of Jesus, ran to tell Peter and John. John 20: 1, 2. The other women went to the sepulchre and saw the angel. **Fear not ye.**—Let the soldiers fear, but not ye. **I know.**—He came to help them, not to frighten them. **V. 6. As he said.**—Matt. 12: 40; 16: 21; 17: 23; Luke 18: 33. **See the place.**—To assure yourselves of what I have told you. **V. 7. He goeth before you into Galilee.**—As had been foretold in Matt. 26: 32. Compare John 10: 4. **II. The Women's Witness. V. 8. They.**—The women. Then followed the visit of Peter and John, and the return of Mary Magdalene, to whom Jesus first appeared. Mark 16: 9; John 20: 3-10. **Departed quickly.**—Eager to carry the glad tidings. **Fear and great joy.**—Astonishment at what God had done and joy in the work. **V. 9. Jesus met them.**—His second appearance, mentioned by Matthew only. **Held him by the feet.**—In mingled reverence and joy. **Worshiped him.**—Not mere reverence, but religious worship, is here meant. **V. 10. Be not afraid.**—His resurrection was a cause of joy, not of fear. **Tell my brethren.**—Hebrews 2: 11. **Go into Galilee.**—See v. 7 and Matt. 26: 32. Galilee had been the scene of most of his works and there he had

the most disciples. **III. Evidence from Enemies. V. 11. When they were going.**—One message was borne to friends and another to enemies. **The watch.**—The soldiers who guarded the sepulchre. Matt. 27: 62-66. They told the truth, possibly hoping for a bribe. **The chief priests.**—Under whose direction they had been and to whom they ought to report. **V. 12. Large money.**—More than they gave Judas. **V. 14. If this.**—The reported sleeping on guard. For a Roman soldier to sleep on guard was death.

INTRODUCTORY QUESTIONS.

Where was Jesus crucified? How long was he on the cross? Give in order his seven sayings on the cross. What wonders preceded and followed his death? When did he die? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

By whom was Jesus buried? Where? Who witnessed his burial? What took place the next day? What did the chief priests ask Pilate to do? What reason did they give? What was Pilate's reply? What did the chief priests then do? How is Christ's resurrection foretold in Psalm 16? How did Peter interpret this prophecy? What is Paul's testimony concerning Christ's resurrection? How is Christ the first-fruits of them that slept? What does Christ's resurrection secure for his people? How will death be swallowed up in victory? For what did Paul count all things lost? For what did he look at Christ's coming?

QUESTIONS ON THE LESSON.

I. The Angel's Announcement. vs. 1-7.

Who came to the sepulchre? When? For what purpose did they come? What had taken place? How did the angel appear? How did his appearance affect the keepers? What did he say to the women? Why did the angel invite the women into the sepulchre? To whom did he send them? With what message?

II. The Women's Witness. vs. 8-10.

What did the women do? Why did they depart quickly? Why with fear and joy? Who met them? What did Jesus say to them? How did they worship him? What message did he send to his disciples? By what name did he call them? What is said in Hebrews 2: 11?

III. Evidence from Enemies. vs. 11-15.

What did the guard of the sepulchre do? Who were assembled? What did they bribe the soldiers to do? What promise of protection did they give? What was the result of this? Show the absurdity of this report. What evidence does it give as to the resurrection?

QUESTIONS FOR FURTHER STUDY.

Which day of the seven has God appointed to be the weekly Sabbath? Why was this change made? Where in the New Testament is the first day of the week called *the Lord's day?* Wherein consists Christ's exaltation? Where in the Scriptures is Christ's resurrection foretold? Why is the fact of his resurrection so important? How did it prove Christ's work to be completed and accepted? How did it prove him to be God? How does it prove that we shall rise from the dead? What benefits do believers receive from Christ at their death? At the resurrection?

CLOSING WORDS.

Christ has special honor for those who seek him early. Our Lord appeared first, not to the rich Joseph by whom he was buried, not to John the beloved disciple, not to his mother even, but to Mary Magdalene and then to the other women who came to the sepulchre. To them was given the honor of being the first to announce the tidings of a risen Saviour. It was indeed a joyful message that they bore and a gracious errand on which they were sent. The same duty and message are left to us if we have found Jesus; let us remember there are thousands dying in misery because they do not know him. Be it ours to go and tell them what a Saviour we have found. Never forget that you have a risen, everliving Saviour who is interceding for you in heaven, who is also able to save unto the uttermost those that come to God by him; able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; able to do exceeding abundantly above all that you ask or think.

CATECHISM.

Q. 81. *What is forbidden in the tenth commandment?* A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. When did Jesus rise from the dead? *Ans.* Early in the morning on the first day of the week.
2. How was his resurrection made known? *Ans.* An angel told the good news to some women who came to the sepulchre.
3. What did the angel tell the women to do? *Ans.* Go quickly, and tell his disciples.
4. What took place as the women went to tell his disciples? *Ans.* Jesus met them, saying, All hail.
5. What false report did the council spread among the Jews? *Ans.* That his disciples stole the body away by night.

I heard Rev. ---------- *preach to-day. The text was, Book* ----------, *chap.* ---------- *verse,* ___

LESSON XII. June 17, 1888.

THE GREAT COMMISSION.

Matt. 28 : 16-20. Commit to memory vs. 18–20. **A. D. 30.**

16 ¶ Then the eleven disciples went away into Gal'i-lee, into a mountain where Je'sus had appointed them.
17 And when they saw him, they worshiped him: but some doubted.
18 And Je'sus came and spake unto them, saying, All power is given unto me in heaven and in earth.
19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

GOLDEN TEXT.

"The Lord gave the word: great was the company of those that published it."—Ps. 68 : 11.

LESSON PLAN.

I. Appearance in Galilee.....vs. 16, 17.
II. The Disciples Sent Forth.....vs. 18–20.

HOME READINGS.

M. John 20 : 1–18.....Jesus and Mary.
T. Luke 24 : 13–35.....Jesus and Two Disciples.
W. John 20 : 19–31.....Jesus and the Eleven.
Th. John 21 : 1–25.....Jesus at the Sea of Tiberias.
F. Matt. 28 : 16–20.....The Great Commission.
S. Acts 1 : 1–12.....The Ascension.
S. Psalm 24 : 1–10.....The King of Glory.

Time.—A. D. 30, probably the second week after the resurrection; Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee and Perea. **Place.**—A mountain in Galilee.

Lesson Hymn.—Westminster S. S. Hymnal, 141: "From Greenland's icy mountains." Other hymns, 175, 140, 6, 1.

OPENING WORDS.

Jesus before his death foretold his resurrection and promised to meet his disciples in Galilee. Matt. 26 : 32. Our lesson to-day records the fulfillment of this promise. As this meeting was thus appointed before our Lord's death; as the message of the angel (v. 7), repeated by our Lord himself (v. 10), was probably addressed to the whole body of disciples; and as the language of v. 17 ("some doubted") could scarcely apply to the eleven; we infer that all the disciples who could be brought together were assembled on this occasion; identifying it with the appearance mentioned in 1 Cor. 15 : 6, when Paul informs us he was seen of above five hundred brethren at once. It was probably the eighth of the ten recorded appearances, preceded by that at the Sea of Galilee. John 21. The particular place was named when the appointment was made (v. 16), but the evangelists have not recorded it. Some suppose that it was the mountain of Beatitudes (Matt. 5 : 1), others the mountain of Transfiguration. Matt. 17 : 1.

HELP IN STUDYING THE LESSON.

I. Appearance in Galilee. V. 16. The eleven disciples.—Here mentioned as representatives of the entire band. **Went into Galilee.**—Probably on Monday, after the passover feast had closed, nine days after the resurrection. **V. 17. When they saw him.**—At the first and more distant sight of his person. **They worshiped him.**—Recognized him with faith and worshiped him as their Lord. Divine honor is certainly here intended. **Some doubted.**—A few of the five hundred, not of the eleven. They distrusted whether it was really he, until a nearer approach. Worship ought always to accompany the sight which faith gives us of Jesus and his mysteries. God permits doubts to arise for the greater confirmation of the faith. **II. The Disciples Sent Forth. V. 18. Jesus came.**—By the very act causing even those who doubted to believe. **All power.**—Authority. **Is given unto me.**—As a divine person, the Saviour has all power *inherent* in himself. He is God equal with the Father. In virtue of office, the power here spoken of is delegated to Christ. It is given unto him of the Father. Eph. 1 : 20–23; Phil. 2 : 9; Rom. 14 : 9; Col. 2 : 10; Heb. 1 : 6. **In heaven and in earth.**—Throughout the universe. **V. 19. Go ye therefore.**—By virtue of his supreme delegate power he now commissions his disciples to go forth with a proclamation of pardon and salvation, through his blood, to all who will believe on him. **Teach.**—"Make disciples of." **All nations.**—Gentiles as well as Jews. The former limitation (Matt. 10 : 5, 6) is now removed. **Baptizing them.**—The outward sign and seal of discipleship. **In the name.**—"Into the name;" not merely by authority of, but into covenant and spiritual relations with the triune God. The use of the word *name* in the singular emphatically expresses the unity of the Godhead, as the words Father, Son, and Holy Ghost denote the tri-personality. **V. 20. Teaching them.**—Instructing the converted and baptized disciples. **I am with you.**—A proof of Christ's divinity. With you for counsel in perplexity, for assistance in duty, for protection in danger. Matt. 1 : 23; Gal. 2 : 20; Rev. 2 : 2, 9, 13; 3 : 1, 8; Phil. 4 : 13. **Alway.**—"All the days;" never absent a single day, however dark, until the last, when he shall come again. **Unto the end of the world.**—Showing that this promise is not simply to the apostles, but to all who teach or preach the truth. Forty days after the resurrection Jesus ascended into heaven. From Acts 1 : 3 we infer that during these forty days he frequently showed himself to his disciples. Ten of these appearances are recorded. (1) To Mary Magdalene (Mark 16 : 9; John 20 : 14); (2) to the women returning from the sepulchre (Matt. 28 : 9, 10); (3) to Peter (Luke 24 : 34; 1 Cor. 15 : 5); (4) to two disciples going to Emmaus (Luke 24 : 13–25); (5) to the apostles, excepting Thomas (John 20 : 19–25); (6) to the apostles, including Thomas (John 20 : 26–29); (7) to seven of the apostles at the Sea of Galilee (John 21 : 1–24); (8) to the eleven apostles and five hundred brethren on a mountain in Galilee (Matt. 28 : 16–20; 1 Cor. 15 : 6); (9) to James (1 Cor. 15 : 7); (10) to all the apostles at his ascension. Mark 16 : 19, 20; Luke 24 : 50; Acts 1 : 3–12. These appearances convinced all the apostles—even slow and doubting Thomas—that Jesus was indeed risen from the dead.

INTRODUCTORY QUESTIONS.

How was Jesus put to death? By whom was he buried? How was the sepulchre guarded? When did Jesus rise from the dead? What false reports did the council spread among the Jews? What reasons can you give for believing these reports false? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

To whom did Jesus first appear after his resurrection? Give an account of this appearance. To whom did he appear on the same day? What did these two disciples tell him? How did Jesus answer them? How did he make himself known to them? To whom did he appear the same evening? Give an account of this appearance? How was Thomas convinced of his resurrection? To whom did he appear at the Sea of Tiberias? What miracle did he work? What question did he thrice ask Peter? What was Peter's last answer? What did Jesus tell him to do? How long after his resurrection did his ascension occur? Describe it. How does the Psalmist represent his entrance into heaven?

QUESTIONS ON THE LESSON.

I. Appearance in Galilee. vs. 16, 17.

Where did the disciples go to meet Jesus? When did he appoint this meeting? Why in Galilee? By whom had they been reminded of it? How many probably saw him at this time? What did they do when they saw him? What is meant by *worshiped him?* Of what did some doubt?

II. The Disciples Sent Forth. vs. 18–20.

What did Jesus declare concerning himself? What did he mean by this declaration? Eph. 1: 20–23; Phil. 2: 9–11. What offices does Christ execute as our redeemer? How does Christ execute the office of a King? What great commission did he give his apostles? What had this work of theirs to do with his power? What is here meant by *teach all nations?* What is baptism? To whom is baptism to be administered? What encouraging promise did Jesus give them? Who are included in this commission and promise?

QUESTIONS FOR FURTHER STUDY.

Have we a record of all the appearances of Jesus after his resurrection? How many are recorded? Give them in their order. Of which of these appearances are no particulars given? How did Jesus prove to his disciples that he had a real body after his resurrection? What two distinct natures has he still in one person? What does his resurrection secure for us? What kind of bodies will his followers have in the resurrection? What have we to do with the great commission?

CLOSING WORDS.

We have in this lesson three proofs that Jesus our Saviour is God. (1) He received the worship of his disciples without rebuking it; (2) he put himself on an equality with the Father in the formula of baptism; (3) he promised to be with all his disciples to the end of the world. Christ's great commission looked beyond the apostles' age and office to the preaching of the gospel by his ministers alway even unto the end of the world. We are commanded to give the gospel to the whole world. We are not to limit our labors and sympathies to one nation when Christ's command is, "*Go ye, and teach all nations.*" This is at once our divine warrant for missions and our chief obligation to undertake them. Christ's commands are to be taught in the church. The church is set to be a grand teaching institution. Its business is educational. The Scriptures are to be taught—all things whatsoever Christ has commanded, neither more nor less. Woe unto him that adds to or takes from the words of the Book of God. It is the only infallible rule of faith and practice. *The whole church teaching and studying the word of God*—that is the true ideal of the Sabbath-school. To gather into the church all nations—baptizing them into the Christian faith—to preach the gospel to every creature, and to teach the church Christ's commandments, are the substantial points of the great commission. Remember that you have a personal duty and interest in this matter. There are millions in the world who have never heard of Christ, have no Christian churches, Bibles, Sabbath-schools, Christian homes. What can you do to help to send the gospel to these dark places of the earth, and to fill the world with the knowledge of Christ?

CATECHISM.

Q. 82. *Is any man able perfectly to keep the commandments of God?* A. No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them in thought, word and deed.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. Where did Jesus meet his disciples? *Ans.* On a mountain in Galilee.
2. What did the disciples do when they saw him? *Ans.* They worshiped him.
3. What declaration did he make to them? *Ans.* All power is given unto me in heaven and in earth.
4. What great commission did he give them? *Ans.* Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.
5. What encouraging promise did he give them? *Ans.* Lo, I am with you alway, even unto the end of the world.

I heard Rev. ..... *preach to-day. The text was Book* ....., *chap.* ____, *verse* ____

LESSON XIII. June 24, 1888.

QUARTERLY REVIEW.

GOLDEN TEXT.

"Thanks be unto God for his unspeakable gift."—2 Cor. 9 : 15.

HOME READINGS.

M. Matt. 22 : 1-46.....Lesson I.
T. Matt. 23 : 1-39.....Lesson II.
W. Matt. 24 : 1-51.....Lesson III.
Th. Matt. 25 : 1-46.....Lessons IV., V., VI.
F. Matt. 26 : 1-75.....Lessons VII., VIII., IX.
S. Matt. 27 : 1-66.....Lesson X.
S. Matt. 28 : 1-20.....Lessons XI., XII.

REVIEW CHART.—Second Quarter.

Studies in Matthew.	*Title.*	*Golden Text.*	*Lesson Plan.*
1.—Matt. 22 : 1-14.	The Marriage Feast.	Blessed are they which are called—Rev. 19 : 9.	1. The Wedding Feast. 2. The Wedding Guests. 3. The Wedding Garment.
2.—23 : 27-39.	Christ's Last Warning.	Create in me a clean heart, O God—Ps. 51 : 10.	1. Woes Denounced. 2. Doom Foretold. 3. Opportunity Lost.
3.—24 : 42-51.	Christian Watchfulness.	And what I say unto you —Mark 13 : 37.	1. The Duty of Watchfulness. 2. The Watchful Servant. 3. The Unwatchful Servant.
4.—25 : 1-13.	The Ten Virgins.	And they that were ready went—Matt. 25 : 10.	1. The Waiting Virgins. 2. The Midnight Cry. 3. The Shut Door.
5.—25 : 14-30.	The Talents.	Be thou faithful unto death —Rev. 2 : 10.	1. The Talents Distributed. 2. The Blessing of Faithfulness. 3. The Penalty of Unfaithfulness.
6.—25 : 31-46.	The Judgment.	And these shall go away —Matt. 25 : 46.	1. The Judge in his Glory. 2. The Reward of the Righteous. 3. The Condemnation of the Wicked.
7.—26 : 17-30.	The Lord's Supper.	For even Christ our passover—1 Cor. 5 : 7.	1. The Passover Prepared. 2. The Betrayal Foretold. 3. The Supper instituted.
8.—26 : 36-46.	Jesus in Gethsemane.	Though he were a Son— Heb. 5 : 8.	1. The Suffering Saviour. 2. The Sleeping Disciples.
9.—26 : 67-75.	Peter's Denial.	Wherefore let him that thinketh—1 Cor. 10 : 12.	1. The Saviour Mocked. 2. Peter's Denials. 3. Peter's Penitence.
10.—27 : 33-50.	Jesus Crucified.	He humbled himself, and became—Phil. 2 : 8.	1. Crucified on Calvary. 2. Mocked and Reviled. 3. Darkness and Death.
11.—28 : 1-15.	Jesus Risen.	But now is Christ risen— 1 Cor. 15 : 20.	1. The Angel's Announcement. 2. The Women's Witness. 3. Evidence from Enemies.
12.—28 : 16-20.	The Great Commission.	The Lord gave the word— Ps. 68 : 11.	1. Appearance in Galilee. 2. The Disciples Sent Forth.
13.—22 : 1-28 : 20.	Review.	Thanks be unto God—2 Cor. 9 : 15.	

REVIEW QUESTIONS.

INTRODUCTORY.—When did Jesus come for the last time to Jerusalem? How did he enter the city? What did he do when he came into the temple? How did the children honor him? What three parables did he deliver in the temple? What is the golden text of this Review lesson?

LESSON I.—To what is the kingdom of heaven likened? How were the invitations treated? Who were then invited? Whom did the king find among the guests? What did the king command?

LESSON II.—With what did Jesus charge the scribes and Pharisees? What did he foretell? What doom did he pronounce upon them? How did he show his love for them?

LESSON III.—What great event did our Lord predict? What did he tell his disciples with regard to his coming? What command did he give them? What must we do while we wait for his coming? Why should we thus watch and wait?

LESSON IV.—When Christ comes whom will the church be like? How did these virgins differ? What cry was made at midnight? What took place when the bridegroom came? What became of the foolish virgins?

LESSON V.—What did the man going abroad give to his servants? What did he require of his servants when he returned? What did he say to each of the faithful servants? What did he do to the unfaithful servant?

LESSON VI.—How shall Christ appear at his coming? Who shall be gathered before him? What shall he say to those on his right hand? What shall he say to those on his left hand? What shall be the difference between the two states hereafter?

LESSON VII.—What did Jesus do on the night before his death? What wicked act did he foretell? What ordinance did he institute? What did he say as he gave the disciples the bread? What did he say as he gave them the cup? What is the Lord's Supper?

LESSON VIII.—Where did Jesus and his disciples go? What did he say of his suffering there? What was his prayer? What did he add to this prayer? How many times did he repeat his prayer? What were the disciples doing on each return of their Master?

LESSON IX.—What great sin did Peter commit? What did he say at the first denial? What did he say the second time? What did he do the third time? What did he do when he thought of his sin?

LESSON X.—How was Jesus put to death? What inscription was put on the cross? What did the Jews do while Jesus was suffering? What took place while he was on the cross? What happened at the ninth hour?

LESSON XI.—When did Jesus rise from the dead? How was his resurrection made known? What did the angel tell the women to do? What took place as the women went to tell his disciples? What false report did the council spread among the Jews?

LESSON XII.—Where did Jesus meet his disciples? What did the disciples do when they saw him? What declaration did he make to them? What great commission did he give them? What encouraging promise did he give them?

REVIEW EXERCISE.

Singing.—*Westminster S. S. Hymnal*, No. 124: "Gather them in."

Superintendent.—To what did Jesus liken the kingdom of heaven?

School.—Unto a certain king, which made a marriage for his son.

Supt.—How did those who were invited treat the invitation?

School.—They made light of it.

Supt.—What did the king then command his servants to do?

School.—Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

Supt.—What charge did Jesus bring against the Pharisees?

School.—Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Supt.—What words of lamentation did he utter?

School.—O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Supt.—What duty did Jesus urge upon his disciples?

School.—Watch therefore: for ye know not what hour your Lord doth come.

Supt.—Whom did he pronounce blessed?

School.—Blessed is that servant, whom his Lord when he cometh shall find so doing.

Supt.—What will the kingdom of heaven be like when Christ comes?

School.—Unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Supt.—What took place when the bridegroom came?

School.—They that were ready went in with him to the marriage; and the door was shut.

Singing.—*Westminster S. S. Hymnal*, No. 135: "Ye servants of the Lord."

Supt.—What did his lord say to the faithful servant?

School.—Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Supt.—What welcome will the King give to the righteous in the day of judgment?

School.—Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Supt.—What sentence will he pronounce upon the wicked?

School.—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Supt.—At the Lord's Supper what did Jesus say to his disciples when he gave them the bread?

School.—Take, eat; this is my body.

Supt.—What did he say when he gave them the cup?

School.—Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.

Supt.—What did Jesus say to his disciples in Gethsemane?

School.—My soul is exceeding sorrowful, even unto death.

Supt.—What prayer did he offer?

School.—O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

Singing.—*Westminster S. S. Hymnal*, No. 82: "When to those who sin and suffer."

Supt.—What did Peter do when charged the third time with being a disciple of Jesus?

School.—He began to curse and to swear, saying, I know not the man.

Supt.—When he thought of his great sin, what did he do?

School.—He went out and wept bitterly.

Supt.—What inscription was placed over Jesus on the cross?

School.—This is Jesus the King of the Jews.

Supt.—Who were crucified with him?

School.—Two thieves, . . . one on the right hand, and another on the left.

Supt.—What did the angel say to the woman at the sepulchre?

School.—Fear not ye: for I know that ye seek Jesus, which was crucified.

Supt.—What good news did he tell them?

School.—He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Supt.—What great commission did the risen Saviour give his apostles?

School.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Supt.—What encouraging assurance did he give them?

School.—Lo, I am with you alway, even unto the end of the world.

Singing.—*Westminster S. S. Hymnal*, No. 141: "From Greenland's icy mountains."

Review-drill on Titles, Golden Texts, Lesson Plans, Questions for Review and Catechism Questions.

Singing.—*Westminster S. S. Hymnal*, No. 86: "All hail blessed morning."

SPECIAL LESSON. June 24, 1888.

ABSTINENCE FOR THE SAKE OF OTHERS.

1 Cor. 8: 1-13. Commit to memory vs. 9-12. **A. D. 59.**

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Je'sus Christ, by whom *are* all things, and we by him.

7 Howbeit, *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience, being weak, is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

GOLDEN TEXT.

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Rom. 14: 21.

LESSON PLAN.

I. Christian Liberty ..... vs. 1-6.
II. Christian Love ..... vs. 7-13.

HOME READINGS.

M. 1 Cor. 8: 1-13...Abstinence for the Sake of Others.
T. 1 Cor. 9: 16-27..To the Weak as Weak.
W. 1 Cor. 10: 14-33.Lawful, but not Expedient.
Th. Rom. 14: 1-23..."None of us Liveth to Himself."
F. Rom. 15: 1-11..."Christ Pleased not Himself."
S. Gal. 6: 1-18....."Bear ye One Another's Burdens."
S. Eph. 5: 1-21....The Fruit of the Spirit.

OPENING WORDS.

The church at Corinth had asked Paul to give an answer to this question, "Is it right for Christians to eat of the flesh of animals sacrificed to idols?" Only a part of the animal slain was required for religious rites, a part was consumed as food by the priests, and a part was the property of him who offered it. This was either eaten by him at home, or exposed for sale in the public market. Entertainments were given in places more or less closely connected with idolatrous worship, and these meats were offered to the guests. Was it right to partake of such food? The apostle answers this question, and in so doing gives a rule of great importance for the regulation of our conduct. It is because of this wider application that this Scripture passage has been selected for a Temperance Lesson to-day.

HELP IN STUDYING THE LESSON.

I. Christian Liberty. V. 1. We know.—Probably the words of the Corinthians in their letter to Paul—"We know the true nature of idols and idol-worship." To this Paul replies. **Knowledge puffeth up.**—Mere knowledge in this case is not a safe guide; its effect may be to puff up, to fill with pride and self-sufficiency, to lead you astray. **Charity.**—Love, a regard for others; a desire to do others good. **Edifieth.**—Buildeth up: lives and acts for others, and not for self alone. **V. 2. Think that he knoweth.**—Trusts in such knowledge. **Knoweth nothing.**—Knowledge without love is really no knowledge at all. Knowledge is true only when it thinks of others and seeks their good. **V. 3. Known of him.**—As his friend, and the object of his love and care. **V. 4. Concerning . . . the eating.**—Some thought that the eating of such meat gave countenance to idolatry; others said, "The idol is nothing, the meat is like other meat, and we have a right to eat it." **An idol is nothing.**—Has no true being at all. The god it represents is not a living reality. **V. 6. To us.**—Christians. Whatever these heathen idolaters may think, we know that there is but one God. **We in him.**—"Unto him;" he is our end: we were created to love, honor and glorify him. **One Lord Jesus Christ.**—One Administer of the universe, the only Mediator between God and man. **By whom.**—"Through whom." All things are of God the Father, through Jesus Christ. See Eph. 3: 9; Col. 1: 16; Heb. 1: 2. **We by him.**—Through him. Referring to the redemption of Christians. **II. Christian Love.—V. 7. Howbeit.**—Though to us who have this knowledge all meats are indifferent, yet there are some who have not attained this knowledge. **With conscience of the idol.**—Revised Version, "Being used until now to the idol." Some of the converts from the heathen had, until their conversion, worshiped idols as gods, and could not yet shake off their former notions. **Their conscience, being weak, is defiled.**—They could not see that an idol was nothing, and that there was no sin in eating meats that had been offered to idols. Therefore it defiled their conscience to eat such meats, for whatever one does without the approval of his conscience, to him it is sin, whether wrong or not in itself. The general reply of Paul to the first argument in favor of partaking of the meat offered to idols is, that all Christians have not full knowledge on the subject, and that to partake of it might lead them into the sin of idolatry, and corrupt and destroy their souls. **V. 8. But meat commendeth us not to God.**—Another argument of those who favored partaking of idol sacrifices—eating or abstaining cannot make a man better or worse. **V. 9. But take heed.**—The reply of Paul, "Though what you say is true, still you are so to act as not to injure your brethren." **This liberty of yours.**—This which you claim as a right; this power which you have and the exercise of which is in itself lawful. **A stumbling-block.**—An occasion of leading others into sin. **V. 10. Any man.**—Any of the weaker Christians. **Emboldened to eat,**—

The example of the other would lead him to violate his own conscience and thus sin. **V. 11.**—The Revised Version ends the question with v. 10, and renders this verse, "For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died." Christ died for his sake, giving up all to save him; and you, rather than give up a mere privilege, become the occasion of his perishing. **V. 12. When ye sin so against the brethren.**—We sin against the weak brethren when we, by our example, even in indifferent things, lead them to violate their consciences. **Ye sin against Christ.**—The injury done to them is injury done to him. Matt. 25: 40; Luke 10: 16. **V. 13. To offend.**—"To stumble," to fall into sin. **I will eat no flesh.**—I can give up this indulgence for the sake of my brother. Though a thing may be in itself lawful and right, I will deny myself of it if it is likely to lead others into sin.

INTRODUCTORY QUESTIONS.

On what subject had the Corinthians asked the advice of Paul? What was usually done with the flesh of animals that had been sacrificed to heathen gods? What is the title of this lesson? Golden text? Lesson plan? Time? Place? Recite the memory verses. The Catechism.

QUESTIONS ON THE HOME READINGS.

On what principle had Paul acted as a minister of Christ? What distinction does he make between the *lawful* and the *expedient*? What influence has our life upon that of others? Why should we make the good of others and not our own gratification an object? How are we to bear one another's burdens? What example of love has Christ given us? How should we imitate it?

QUESTIONS ON THE LESSON.

I. Christian Liberty. vs. 1–6.

What did the Corinthians say about things offered to idols? What did they infer from this? What was Paul's reply? What is here meant by charity? What did the Corinthians know about idols? Whom did they acknowledge as God and Lord? Of what were they who had this knowledge in no danger? What liberty had they, then, so far as they alone were concerned?

II. Christian Love. vs. 7–13.

Had every man this knowledge? How did some eat of things offered to idols? What was the effect of this? How did the Corinthians reply to this? How did Paul answer their reply? Why should they not use this liberty? What effect might their eating have? What was Paul's determination? What would Christian love lead the Corinthians to do? What should it lead us to do?

QUESTIONS FOR FURTHER STUDY.

What did the council at Jerusalem determine about things offered to idols? Acts 15: 20, 29. Why did Paul not refer to this decision? Why is mere knowledge not to be trusted? Why is love a safe guide? Why can there be no real spiritual knowledge without love to God? How is sin against the brethren sin against Christ? When should we abstain from what is in itself not wrong? How does this rule apply to temperance? To amusements? To social customs? To Sabbath keeping? How does the principle of abstinence for the sake of others apply to the use of intoxicating drinks? What higher reasons for total abstinence can you give? Why is the use of intoxicating drinks a sin against Christ?

CLOSING WORDS.

We should never forget that our conduct and our example have an influence upon others, and we should so live and act that it will be safe and right for others to follow our example. You are not at liberty to do a thing merely because it is not forbidden, is not wrong in itself, or will not injure you. But you are bound to consider how it will affect others, and so to act as will be for their good. Never do anything, though right in itself, that may be the means of leading others into sin. Be willing to give up your own gratification, your own pleasure, your own ease, for the good of others. Ask yourself how you can obey this law of love, and abstain from everything that may be the means of injuring others. Paul says (Rom. 14: 21), it is not good to drink wine or to do anything that may make others to stumble. Suppose you can drink moderately, safely to yourself, and without sin; but suppose that your example may cause others who are weaker, to drink, and drink to the destruction of their souls, ought you not to forego your liberty that you may not cause your brother to stumble? Even if you can control yourself in drinking, your example may lead others who cannot control themselves, to drink to their temporal and eternal ruin. The safe rule is, the rule of love, the rule of total abstinence—safe for ourselves, safe for others. Do not for your own gratification destroy souls for whom Christ died.

CATECHISM.

Q. 42. *What is the sum of the ten commandments?* A. The sum of the ten commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

QUESTIONS FOR REVIEW.

For the School in Concert.

1. On what question did the Corinthians ask Paul's advice? *Ans.* Whether it was right to eat meat that had been offered to idols.
2. What did Paul say? *Ans.* It might be right in itself, because idols were nothing.
3. How did some feel? *Ans.* That it was wrong.
4. What then ought the others to do? *Ans.* "If meat make my brother to offend, I will eat no flesh while the world standeth."

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